

# TREATISE

OF

*Morrall Philosophie:*

WHEREIN IS CONTAINED the worthy sayings of Philosophers, Emperours, Kings, and Orators: their liues and answers: of what linage they came:

*and of what Country they were: whose worthy sentences, notable precepts, counsels, and parables, doe hereafter follow.*

First gathered and set forth by *William Baulwin*, and now the fourth time since enlarged by *Thomas Palfreyman*, Gentleman.

## PROVERBS. 2.

*If wisdome enter into thine heart, and thy soule delight in knowledge, then shall counsell preserve thee, and understanding shall keepe thee.*

LONDON:

Printed by *Thomas Snodham*.

1610.

*89*  
*Sm*



REAR

OF

THE

REAR

THE

THE

THE

THE

THE



# TO THE RIGHT Honourable Lord, *Henry*

*Hastings*, Earle of Huntington:

*Thomas Palsfreyman* wisheth  
increase of grace, honour,  
and prosperitie.



Although I haue beene already sufficiently  
perswaded that your Honour, euen from the  
Cradle, hath beene trained vp in the path-  
way of vertue, and according to the profes-  
sion of a godly and true Christian hath re-  
ceined instructions, as well in the sacred Scriptures, as also  
otherwise in prophane learning: the knowledge of both  
which, with age hath largely growne, that you need not my  
help and furtherance for the keeping of those things the  
better in memory which you haue with such diligence,  
read: yet hauing an eye to your state, vpon whose shoul-  
ders, in time, some charge of this Common-wealth is like to  
leane, as commonly it hapneth to all Noble men, but most  
worthily indeed to those whom God hath endued with the  
gift of vnderstanding and knowledg. I thought it not vn-  
fit to present vnto your Lordship, this little Booke, entituled,  
A Treatise of Morrall Philosophie, very expedient to  
all estates, but most necessary, as Aristotle saith in his  
Ethniks, to those that by vertue of knowledge shall haue  
the gouernance of a Common-wealth, which ought not

23 Sept 150 Detendall

## The Epistle Dedicatorie.

onely to haue good wils to doe well: but also exactly to know and search out with diligence a ready way and mean whereby they may at all times, as with a dearly beloued familiar (eyther in heart or in hand) receiue such aduertisements and godly counsailes, as shall neuer seeme to swerue from such intentions as be grounded in an honest and godly will: that thereby not onely the true order and high estate of Princes, of Nobilitie, of honour, of iustice, and such other like vertues may effectually be knowne: but also of such be rightly vnderstood, put in vse and practised, by their due and peculiar offices, to the common comfort and commoditie of their country, purchasing to themselues the fauour and blessing of God, and gathering together the incomparable treasures of a faithfull and true heart, euen prayer and praise, or paine and losse of life, if need shall so require.

Of which things forasmuch as this my labour doth in-treat, and you of a godly disposition thereunto inclined, and like also hereafter to put in practise. I thought it good to Dedicate this my poore trauaile vnto your Honour, that it might the rather creepe forth vnder the safe conduct of your goodnesse vnto the hands of others, that likewise are bent to seeke forth and follow such godly counsailes and wittie sayings as are in this present Treatise contained, to the increase of vertue and furtherance of all such good and liuely motions, as shall at all times redound to the glory and praise of God, and to the necessary reliefe, ioy, and comfort of the Common-wealth.

Your Honours in all dutie,

Thomas Palsfreyman.



## TO THE READER.



Orasmuch (most gentle and vertuous Reader) as it fortun'd me of late (being in the Country) to be in company with my very friend, and finding in his hand a booke, wherewith he was passing the time, (entitled *A Treatise of Morrall Philosophie*) which because I had not before seene, I desired to haue it in my hand. And when I had partly read not onely of the Philosophers liues and answeres, but also of their good precepts, godly counsailes, and wise sayings: I was much in loue therewith, and most heartily desired it of my friend, till such time as I had thoroughly read it. That done, I called to remembrance the like worthy and notable sentences & good counsailes, that I had often read in diuers and sundry other works. And to the intent by placing them together, I might the better keepe them in memory, and effectually bestow some small part of my time in such kinde of exercise, as should be to the glory of God (who is the author of all goodnesse, and furtherer of all good workes: and for the auoiding of that pestilent and most infectious canker, *Idlenesse*, whereby is ingendred, as we commonly see by experience, such infection as shortly destroyeth both soule & body) I tooke in hand this smal enterprize, which by Gods grace I haue finished. And after I had once againe examined the said Booke, and truely noting the effect of euery Chapter, wherfore they were written, whether they were

*To the Reader.*

of themſelues perfectly one matter, or one mingled with another, I found not onely in the one, but alſo in the other, ſuch ſingular pleaſure and earneſt prouocation of often reading, that as a man euen in the middeſt of a pleaſant and faire garden, enuironed with banks, beautifullly ſet and garniſhed with all kindes of moſt delicate and daintie ſweet flowers, and at liberty as him liked to take or reſuſe : ſo there I found plenty and great ſtore of ſuch louely pleaſures as I liſted to embrace: I did then confer one ſentence with another, throughout the whole Booke : and as I vnderſtood the matter, I placed it in the right Chapter : As if the Chapter did chiefly ſpeake of God, of the Soule, or of the World, and ſo forth, ſuch precepts, parables, and ſemblables, as I found were diſplaced and ſet abroad among ſentences of diuers and ſundry matters (and alſo thoſe other neceſſary ſayings, that I had gathered together out of other Authors) I rightly placed, not onely the Chapters, but alſo the ſentences agreeable one to another, as a man would familiarly tell a tale.

I haue alſo drawne into ſummaries the effect of euery Chapter, and where I had at the beginning of my firſt worke (namely the Treatiſe) omitted and left out certaine Chapters (ſet forth by Mr. *Bauldwin* the firſt author thereof,) which did ſhew how Philoſophie began: of the three parts of Philoſophie : who were the Inuenters thereof, and the manner of teaching the ſame, as alſo the Philoſophers liues and anſweres, notwithstanding their excellency and goodneſſe, as I alwayes worthily haue, and will giue them their due commendation and praiſe, in conſideration of their neceſſary, honeſt, and godly kinde of doctrine, ſo pithily and learnedly ſet forth as before mentioned : for I had ſeleſted and choſen out a great number

*To the Reader.*

number of good counsailes, witty and godly sayings of the Philosophers, learned men and noble Princes, like vnto the others (with their precepts also and witty sayings) by him before gathered & put forth, doubting much that if I should haue ioyned the said number of sentences to the whole summe of this Treatise, it should not onely, as appeared to me, haue seemed ouermuch to be enlarged, but also the more vnhandsome of the reader to be carried. Yet notwithstanding since both the first and second edition of this work from my hand, although at both times not a little enlarged, with most familiar sentences, very notable and excellent, accordingly in their right places bestowed, with the addition also of certaine omitted Chapters at the beginning of the Booke, with the putting to likewise, although but briefly, the liues of certaine other Philosophers, Emperours, Kings, and Orators, not mentioned before in his Treatise, their names, of what linage they came, and their sentences also following in their places, but also now againe the third time, seeing the estimation of the worke, and the great pleasure that all men haue worthily therein, for the varietie of such delightfull matters, as in it is contained, tending to diuers purposes, neither yet any let or incombrance, being easie to be carried: I haue the third time, as the breuitie of time would permit, endeauoured my selfe gladly, as I might to satisfie the godly Readers minds, not onely with the like collected sentences as before, conueniently and duely placed throughout the Booke: but also certaine other whole Chapters of sundry and effectuell causes, both touching vertue and vice, as also of the state of mankinde, of mans conscience, and such like, to the number of seauen or eight, orderly set amongst other Chapters, as the effect of their cause duely requireth, beseeching thee (most gentle and friendly

*To the Reader.*

Reader) that although among these my simple doings, thou shalt find me too grosse, rude, and vnlearned, barren and void of all such liuely graces and good gifts as indeed should rightly be full fraughted in the braine and vnderstanding of him that should take any such worke in hand, to the contentation and well pleasing of most men, & specially of the learned reader (whose eyes are plaine open quickly to espie out such faults as are indeed worthy of reprehension,) I shall therefore most heartily desire thee, fauourably to beare with me, and with thy good contented minde, friendly to accept the ground of my earnest good will, where I haue (as before written) but little altered, and as appeareth more slenderly finished the said Treatise: which is (if it be any thing at all, worthy but of small commendation, in comparison of the wittie and learned handling of the other.

Vnto the author whereof (*Mr. Bauldwin*) I yet still (as before) gladly and most heartily refer the whole commendation and praise, considering that by him, and through his godly diligence, I had first occasion to write, whereon I haue (I trust without offence to God) honestly spent my time, if time herein well spent be good, and worthy the acceptation of God, (although for so small a cause and little sparke of vertue) I haue here good occasion to commend vnto thy remembrance, with most humble desire, that not vnkindly, or as an vnstable friend or enimie to vertue, thou contemne what God alloweth: vnto whom, and vpon whose diuine will should onely depend all our wils, our whole obedience and faithfull seruice, euery man according to the gift of God and his vocation: by whom, in consideration of his ineffable goodnesse and loue towards vs, who onely weigheth and gladly accepteth the good intents of the heart) wee are eyther  
of



*To the Reader.*

of vs encouraged without feare boldly to represent and returne vnto him such liuely fruits of his grace (whatsoever they be) more or lesse, as hee hath mercifully grafted in vs, being the author and onely giuer of all good things, our onely patrone, our straight way, and onely marke of very felicitie: from whose order and most holy will, whosoever in any thing, writeth one inch or naile breadth, he goeth beside the right path, and wandreth out of the way.

I haue therefore good hope, that there is no Christian, or one that indeed hath professed the good rule of Christ, (except he be an hypocrite or a dissembler,) specially hauing the blessed benefit of God, the gift of vnderstanding and knowledge: by vertue whereof his mind should alwaies seem in such wise to be so strongly fenced and armed with wholesome precepts, honest opinions, and godly intentions, throughout all his conuersation and working, that will at any time, or for any thing, and specially for a good thing, maligne or spite his friend or brother: and instead of friendship to purchase him enmitie, or to make of his friends his foes, though hee should loose thereby (if the case so neere touch him) a great part of his owne praise and glory. For if in all our good intents we doe reuerently examine the dignitie, state, or condition of our calling, straightly entering into iudgement, rather of our owne iust causes, profession and duety (eather to the supplanting of vice, or erection of vertue,) then rashly to stumble at other mens matters, to what end in effect I pray you, should all our diligence and study be, during our liues, that haue professed Christ, but ioyfully to winne and allure, according to our knowledge, by our continuall trauaile, by our counsailling and faithfull working if it were possible, all men to a Christian and godly life?

should

*To the Reader.*

Should it once appeare through our sufferance, that any poysoned euill should possesse and infect our hearts to the contrarie, that through cyther negligence or wilfulnesse in deceiuing our selues wee will loyter, delay, and dally with the time, with our duties, and with the gifts of Gods grace.

Should not the remembrance of our selues, what we are, and what we haue, be in vs continually quicke and liuely? What haue we, that we haue not receiued? or to whose glory should all such gifts as wee haue receiued be employed? Is there any thing in vs at all touching properly our owne nature wherein we should reioyce or seeke to be magnified, either with the gifts of grace to purchase worldly exaltation, and not rather giue vnto God his due honour, and be out of all doubts, that whatsoeuer we doe, or howsoeuer we examine or iudge of our selues, the truth of God endureth, his iudgements are true, and according to his truth our doings (by him) shall be tryed, and most straightly iudged? Wee enter not into iudgement one with another: I iudge no man, neither let any man iudge of mee, but rather pray for me, and I will most heartily pray for all men, that God of his infinite mercy and goodnesse, will vouchsafe to giue vnto vs his vnworthy seruants, the spirit of humblenes and feare, and graciously to illuminate our eyes, that we may see euery good and perfect gift to be giuen vs of him from aboue, to be receiued & vsed with thanksgiving: and that in his diuine presence it may alwayes and in all things appeare, that our profession and rule hauing nothing to doe with the cursed spirit of enuy and strife, scornfulnesse or disdain, and the like workers of iniquitie: for where such lothsome companions beare rule and are guides, there truely the wisdom & grace of God hath no place, but the wandring spirit

*To the Reader.*

spirit of vnstable, and all manner of euill works: whereby is ingendred forgetfulnesse and an vnthankfull life to God, as experience oftentimes and in diuers things hath approued.

And this is further greatly to be lamented, that where the godly intent, and diligent trauaile of diuers men, according to the gift and grace of God, hath beene imployed and set forth to the furtherance of vertue, knowledge, and pietie, cyther touching themselues, or for others commodity, if it hath chanced to come to the ouer-looking and handling of some curious or scornfull person, finding it vnpicked, emptie, barren of eloquence, void of profound learning, excellency, daintie or fine perfection (although in some godly matters such exact diligence, and nicenes needeth not, so that the cause of God to his glory be chiefly and simply pretended and considered,) it hath seemed vnto them so loathsome, grosse, and vnflawory, so far contrary and disagreeing vnto their delicate and daintie diet, that not onely they themselues euill brooking and reiecting it, as vicious, vaine or foolish, but also contentiously and by their busie inforcement hath kindled in others the like hatred and contempt of such godly purposes, to the great discouragement of faithfull and willing hearts, happily with good desires inflamed to seeke the praise of God, and to traine by their godly endeouour vnto their fellowship, some at the least to tread in the path-way of honesty, which leadeth vnto most certaine and euerlasting felicitie, the iust reward of God, most precious and blessed, prepared for euer vnto all the faithfull laborers and workmen, in his iust cause.

This I haue noted, not as though I with the like occasion should be any thing offended, that feeling my selfe pricked, should swell or stomacke against any  
man,

*To the Reader.*

man, no truly, but onely because the remembrance of such things (not a little lamented of many) came into my minde, which I haue something touched, I trust in such wise, that I haue not iustly kindled offence against any man. But if there be any (as in manner before rehearsed) that contrarie to the vertue of their good gifts and calling, (through the Diuels sleightie inuasion and forgetfulnesse of the charitie of God) maliciously will depraue, spurne, defile or spot these my simple doings, or corruptly extoll the glory of their owne excellency, through dispraise or spite of this that I haue thus rudely wrought: notwithstanding (I say) such ingratitude and vncharitable attempt, without minding of other reuengement, I doubt not but in the end God who is mercifull, gentle in reforming, and alwayes ready to further his good works in them already begun, to the increase of his glory, will send them a more sure and perfect guide, will giue them grace to be more thankfull, and better to vse his benefits, remembering thereby the goodnesse and perfect will of God, that as there are diuers gifts, and diuers manners of operations in men, so there is but one spirite, and one God that giueth and worketh all in all.

And the gifts of the spirit of God are giuen to euery man to no other vse but to edifie withall, louingly to help one another, to comfort and incourage one another, and euery man to reioyce at anothers well doing: for loue suffereth and is curteous, it enuyeth not, it swelleth not, it seeketh not his owne, but reioyceth in all godlinesse and truth; yea, it suffereth and endureth all things, to the onely glory and prayse of God, who truly doth know, that when I tooke this Treatise in hand, I minded nothing lesse then therein to be curious, to enter into comparison with any man, or pretending herein any iust imperfection, arrogantly to reforme

## *To the Reader.*

reforme other mens doings, or yet to seeke thereby any preferment, praise, or glory, but onely for mine owne commoditie & pleasure. At the first, with small trauaile and little study, I speedily passed it through, which notwithstanding, after I had thus simply ended, being seene, read, and thoroughly examined of others, who also noted the order of the alteration, what worthy sentences of diuers matters I had gathered and put in their due places, to the edifying of the Reader, to the increasing of vertue and ciuill honestie, what incomparable delight, godly solace, and comfort of mind ther should be found, considering the varietie of good sayings and godly counsels, and how profitable they should be to all estates and degrees of men : they did not a little encourage me, but most earnestly desired me in such wise to finish it, that it might be put forth to the vse and commoditie of all men : and that my diligence herein (although it be but little) should not lye hid onely for mine owne purpose or priuate delight, but that I should with good will, as a common friend or seruant generally to all men, seeke their profit, and at all times to doe them pleasure. Whose gentle requests I haue most heartily fulfilled, wishing that it were in no lesse good order set forth, then the excellency and goodnes of the matter requireth.

But I yet beseech thee gentle Reader, fauourably to take in good part this my simple doing, and rather imbrace this little Booke for the worthinesse of the good counsailes and witty sayings therein contained, then to refuse or neglect it, because it is neyther finely nor wittily handled, and at the least haue this alwayes in remembrance, that a good thing through the vertue and excellency of it selfe, doth at all times and in all places (with small setting forth) sufficiently appeare to be of all good men worthily imbraced. And  
although

To the Reader.

although (good Reader) that Philosophie, and the sayings of the Gentiles are not to be compared with the diuine and most holy Scriptures, yet are they not vtterly to be reiected and set at nought: for wee be (if we will seeme to credit the mindes of holy Doctors,) exhorted to the reading thereof, as appeareth plainly by the iudgement of S. *Augustine* in his Booke, *De doctrina Christiana. Chap. xl.* when he writeth of Philosophers, and chiefly of *Plato* his sect, declaring that if they haue spoken ought that is true & appertinent to our faith, we ought not onely to beleue it, but also to challenge and retaine it, euen as our owne from other men, who are indeed no right owners thereof. So that it shall be lawfull to credit, not onely that which is contained in the sacred Bible (which is the very perfect and true word of God, and the touchstone whereby all truth is tryed) but also all other good doctrines and sayings agreeable to the same, whether they be of Christians, Gentiles, or of Philosophers (as they are here called,) or of what nation or name soeuer they be vnder the Sunne.

And to conclude (louing Reader) I most humbly beseech almighty God, that hee of his most deere and tender mercy will vouchsafe abundantly to bestow vpon vs (his chosen children) the gifts of his grace, that like as we haue possessed his rule, and haue put vpon vs the badge and outward signe of Christianitie, and haue made (as we vse to say at the Font-stone) a great and solemne vow, vnfaignedly to follow, as holy and liuely members, his blessed word, and most holy commandements, and vtterly to renounce the cursed enemies of his immaculate and vndefiled Church, (namely the diuell, the world, and the flesh,) and also being of our selues but earthly, slouthfull, and sluggish, and altogether vnapt to the exercise of any goodnesse, so to inspire

*To the Reader.*

inspire vs with the grace of his holy spirit, and to kindle in vs such a zeale and feruent towardnesse to the remembring and fulfilling of this holy profession and chargeable vow, and to vnderstand and deeply consider of the sacrament, what diuersitie there is between the flesh and the spirit: what mortification of fleshly lusts, burning of sin, and what rising againe into newnesse of life, it spiritually representeth: and so like new borne children and perfect Christians in our conuersation to shew our selues, that generally and before all those, whom wee call Gentiles or Heathen (whose godly sayings, and good counsailes hereafter follow) our liues and Christian conuersation may so clearly shine vnto them, that the rayes and bright shining beames of our godly examples, kindled in vs, and coming from the euerlasting light of all worlds, euen Iesus Christ our head, who mightily poureth the light of his grace into his most holy and vndefiled body, and floweth into the members, and with power vttereth strength, according to the measure and quantitie of faith, may so comfortably appeare vnto them, and among them, that so many as are called, and be lambs of his small flock (disperfed here and there throughout the whole world, and chosen to saluation before the foundation of the world, and are only hid to himselfe) may be I say, by our vnspotted liues and daily prayer, the sooner trained vnto the feeling of Gods vnspokeable mercy, in the bloud and death of Iesus Christ, his Sonne and our Sauour: and that they may euen from their very hearts, confesse (they with vs, and we with them) the true Catholike faith, and so to trade our selues the one with the other in holinesse and righteousness all the dayes of our liues, to the glory of God the Father. *Amen.*

*Thomas Palsfreyman.*





# A TREATISE OF Morrall Philosophie.

## THE FIRST BOOKE.

Of the beginning of Philosophie.

The first Chapter.



One perhaps (seeing we intend to speake of a kinde of Philosophie) will moue this question more curious then necessary: where, and how Philosophie began? & who were the inuēters thereof? and in what nation? Of which, although there is so great diuersitie among Writers, some attributing it to one, and some to another, as the Thracians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenecians to Oecchus, the Persians to their Magos, the Assyrians to their Chaldes, the Indians to their Gimnosophistes, of which Budas was chiefe, the Italians to Pithagoras, and the French-men to their Druides: bringing each one of them probable reasons to confirme herein their opinions. It shall be hard for a man (of our time) in which many writings are lost, or at least hid, fully herein to satisfie their question. Neuertheless, for as much as God himselfe (as witnesseth our most holy Scriptures,) is the Author and  
beginning

## The first Booke

beginning of wisdom, yea wisdom it selfe, which is called of the Philosophers, *Sophie*: therefore I suppose that God, which alwayes loued most the Hebrewes, taught it them first: If yet aske to whom, I thinke (as also testifieth Iosephus) to his seruants *Noe* and *Abraham*, who being in *Assiria* taught it both to the *Caldes* and to the *Egyptians*.

The Sonnes of *Seth*, were also studious in *Astronomie*, which is a part of *Philosophie*, as appeared by the pillars, wherein after *Noes* flood (which they by their Graundfather *Adam* had knowledge of) their science was found by them engraued, and after the flood was by *Noe* and his Childzen, taught to other Nations, of which I graunt that he which euery country calleth the first finder, hath beene in the same country better then the rest: as among the *Egyptians*, *Mercurius*, *Trismegistus*, or *Hermes*, whose workes both diuine and Philosophicall, exceede farre all other that thereof haue intreated. Neuerthelesse, the *Grecians*, (which haue been alwayes desirous of glory) challenge to themselves the inuention hereof, and haue therein taken great paines, naming it first *Sophia*, and such as therein were skilled, *Sophistes* or *Wiseards*, which so continued vnto *Pithagoras* time, which being much wiser then many other before him, considering that there was no wisdom but of God, and that God himselfe was alone wise, called himselfe a *Philosopher*, that is a loue of wisdom: and his Science *Philosophie*. There were besides these *Sophistes*, another kind called *Sapientes* or *Sages*, as was *Thales*, *Solon*, *Periander*, *Cleobulus*, *Chilon*, *Bias*, and *Pittachus*: and thus there were in all

all the *Seats*, that is say, *Wizards* which were called *Sophistes*: and *Sages*, which were called *Sapientes*: and *louers of wisdom*, which were called *Philosophers*: all whose *Science* was *Philosophy*, as we may call it, *naturall wisdom*: Of which the kinde called *Ionica*, began in *Anaximander*, and ended in *Theophrastus*. And the other kinde called *Italica*, began in *Pithagoras*, and ended in the *Epicure*.

Of the three parts of Philosophie. Cap. II.

*Philosophie* is sorted into three parts, *Phisicke*, *Ethnike*, and *Dialectike*. The office of *Phisicke* is, to discern and iudge of the world and of such things as are therein: It is the part of *Ethnike* to treat of life and manners: and it is the duetie of *Dialectike* that is *Logike*, to make reasonings to proue and improue, both *Phisicke* and also *Ethnike*, which is *Mozrall Philosophie*.

Now as for *Phisicke*, although it altogether be not from our purpose, for why, it conserueth the body in health, without which *mozrall wisdom* auyleth little, yet because it is more then we may accomplish, shall be omitted, and such as therein haue delight, may read *Galen*, *Hippocrates*, *Aristotle*, and other such.

*Logike* also, because our matter is so plaine that experience dayly proueth it, shall not greatly need for our purpose, which desire rather to be plaine & well vnderstanded, then either with *Logike* or *Rethorike*, to dispute and garnish our matter. But *Mozal Philosophie*, which is the knowledge of precepts and all honest manners, which reason acknowledgeth to belong and appertaine to mans nature,

## The first Booke.

nature (as the things which we differ from other beasts,) and also is necessarie for the onely gouernance of mans life, shall be here spoken of: not reasoned to the trial, but simply and rudely declared: yet so that such as therein delight, although not fully satisfied, shall not be vtterly deceiued of their purpose.

Of the beginning of Morrall Philosophie.  
Cap. III.

**N**ecessitie (as I iudge, and that not without cause) was the first finding out of Morrall Philosophie: & experience which is a trusty teacher, was the first master therof, & taught such as gaue diligence to mark and consider things, to teach and instruct others therein. And because Socrates in a manner dispising the other two kindes of Philosophie, added this as a third, and taught it more then any of the rest, therefore (because men must be the beginners of mens matters) I assent with Laertius, to call him the first beginner thereof.

For although then among the Athenians, the Sages, as Thales and Solon, both spake and wrote of like matter before him, yet because hee so earnestly embraced, and equally placed it with the other twaine, he deserueth well the glory of the first beginner thereof, and although he wrote it not in booke, (for which as he thought, he had a lawfull excuse, or rather a good cause) yet his disciple Plato hath written such things of his teaching, as few so fully wrote of before: which was as it is euident, many yeares before Iesus the sonne of Syrach, whose work we (for the purity of the doctrine therein

therein contained) reuerence and honor, which as he himselfe calls it, is a booke of morrall wisedome, though full of diuinitie, as are also many of Platoes workes, as witnesseth Saint Augustine : and therefore because Socrates was before Iesus Syrach, I refer the inuention, I should say the beginning thereof vnto him. As for Salomons workes, they are more diuine then morrall, & therefore I rather worship in him the diuinity, then ascribe the beginning of morrall Philosophie: wishing all men, & exhorting them both to learne and to follow those so diuine and holy counsailes, vttered by him in his booke of Prouerbs.

Of the kindes of teaching Morrall Philosophie.

Cap. IIII.

**A**L that haue written of morrall Philosophie, haue for the most part taught it, either by precepts, counsailes & lawes, or else by prouerbs and semblable. For which cause, it may be well diuided into thre kindes: of which, the first is by counsels, lawes, and precepts, of which Licurgus, Solon, Isocrates, Cato, and other more haue written much, counselling and admonishing men to vertue by precepts, & by their lawes fraying them from vice.

The second kinde of teaching is by proues & Adages: which kinde of Philosophers most common is vled, in which they shew the contraries of things, preferring alway the best : declaring thereby both the profits of vertue, and the inconueniencies of vices, that we considering both, may imbrace the good, and eschew the euill.

The third kinde is by parables, examples, and

¶ 3

semblables

## The first Booke

semblables. Wherein by easie and familiar truth hard things & moze out of vse are declared, that by the one, the other may be better perceiued and bozne in minde: which way our Sauour Christ himself, when he taught the grosse Jewes any diuine thing, most commonly he vsed parables, semblables, and examples, (though differing in somewhat) draw all to one end, and are therefore of one kinde. The which kind Aesop most of all vsed, bringing vnrasonable things to teach and instruct men in graue and waighty matters.

---

### Of liues and answeres.

---

Of Aristotle. Cap. V.

**A**Ristotle the son of Nicomache a Stargerite, was well beloued of Amintas King of Macedonia, both for his learning & also for his wisdom. He was Platoes Disciple, and passed farre all the rest of his fellowes: he had a small voyce, small legs, and small eyes: he would goe richly apparrelled with rings and chaines, minionly rounded and shaued. He had a sonne called Nicomache by a Lenian. He was so well learned, that Philip King of Macedonia sent for him to teach his sonne Alexander, who because he reprovoued him so much, caused him to dye. But Apollodorus saith that he came to Athens againe, and kept schoule there, and dyed when he was threescore and thre yere olde. He was an excellent good Physition, and wrote thereof many godly workes. He bled to wash himselfe in a basen of hote Dyle, and to carry a bladder full of hot Dyle to his stomacke: he



he vsed also when he slept, to hold a ball of brasse in his hand, with a panne vnder his bed side, that when it fel it might wake him. Being asked what vantage a man might get by lying: he answered: to be vnbelieued when he telleth truth. Many times when he inueryed against the Athenians, he would say, that they had found out both frutes and lawes, but knew how to vse neyther of them. He would say that the rootes of liberall Sciences were bitter, but the frutes were sweet: it was told him that one railed on him, to which he answered: when I am away, let him beate me too. Being asked how much the learned differed from the ignorant, he answered: as much as the quick differ from the dead. He would say, that learning in prosperity was a garnishing, and in aduersitie a refuge.

To one that boasted that he was a Citizen of a noble Citie, he said: boast not of that, but see that thou be worthy to be of such a noble Citie. Being asked, what was friendship? he said: one soule dwelling in many bodies. Being asked what he got by Philosophy, he said: I can do that vnbidden, which some can scarce doe compelled by the Law. Being railed on to his face, and not regarding, and the railer asked him whether hee had touched him or no, he said: good Lord, I minded thee not yet. Being reprovied because he gaue wages to one that was scarce honest, he said: I giue it to the man, and not to his manners. This, and such like he spake, and wrote many goodly booke, of which we haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowne and written: out of which, his most pithy Proverbs for our purpose, shal be added in place most conuenient.

## The First Booke

### Of Anacharſis. Cap. I X.

**A**Nacharſis the Scithian, was the ſonne of Gnurus, brother to Caduidus, king of Scithia : but his mother was a Grecian: by reaſon wherof he was learned in both the languages, and wrote much both of the Scithians and Grecians Lawes, and alſo of warre and martiall affaires. Socrates ſaith, that he was at Athens in the xlvij. Olympiade vnder the Prince Eucrates. And Hirmippus ſaith, that he went to Solons houſe, and when hee was at the gate deſired one of the houſe to tell Solon, that Anacharſis was without, who deſired greatly if he might, to be his gueſt, and haue his acquaintance. When the ſervant had told Solon his meſſage, hee ſent him word againe, that he made gueſts of his owne Countrey folkes: Which when Anacharſis heard, he went in boldly and ſaid: Now am I in my Countrey. And when Solon ſaw his wit and wiſedome, he admitted him not onely for a gueſt, but alſo for a principall friend. He had this onewittily ſaying, worthy to be noted. The vine bringeth forth three grapes. The firſt of pleaſure, the ſecond of drunkenneſſe, and the third of ſorrow. Being asked, what ſhould cauſe a man moſt to be ſober: he ſaid, to behold, ſee, and remember the filthy beaſtlineſſe of drunkards.

Being on a time in a ſhip, after that he knew it was but foure inches thicke. hee ſaid that they were nigh death that ſayled. Being asked what Ship was moſt ſure: that (quoth he) that cometh ſafe to the hauen. When he was demaunded whether there were moe dead then a liue, he asked

in which side he should count Harriners. Being  
bpbayed of a man of Athens, because he was a  
Scithian: indæde (quoth hee) my Country is a  
reproach to mee, but thou art a reproach to the  
Country. To one that asked him, if a wise man  
might marry a wife, he said: what thinkest thou  
that I am? and when the other affirmed that hee  
was a wise man: well (quoth he) I haue married  
a Wife. When he was reproued of fearefulnesse,  
he said that his fearefulnesse caused him to abstaine  
from sinne. To a woman that said he was foule  
and ill fauoured, he said, thou art so foule and fil-  
thy a mirrour, that my beautie cannot be seene  
in thee. When it was asked him why wise men  
would aske counsel, he answered, for feare of ming-  
ling their wils their wits.

To a Painter that was become a Physitian,  
he said: The faults that thou madest befoze in thy  
worke, might soone be espied: but them that thou  
makest now are hidden vnder the earth: For  
dead mens diseases are buried with them. Being  
asked what was both good and euill to man, hee  
answered, the tongue. He would say, that the mar-  
ket was a place appointed for men to deceiue in,  
and to apply themselves to auarice. To a young  
man that was his guest, which standzed him, hee  
said: well young man, if while thou art young  
thou canst not suffer wine, when thou art old, thou  
must be content with water. He was the first (as  
some thinke) that inuented the Inker. Hee was  
long time with Solon, and thence returned into  
his owne Countrie, & there intending to change  
their lawes, and to haue established the Grecians  
lawes, he was slaine of his brother with a shaft as  
he rod on hunting, and when hee felt his death  
wound

## The first Booke

wound, he said: I haue beene preserued in Grecia by wisdom and learning: but at home and in my country, I perish through enuie: some write that he was slaine, while he was sacrificing after the manner of the Grecians. The rest of his sayings shall be spoken of in their places.

### Of Antisthenes. Cap. VII.

**A**Ntisthenes, the Sonne of Nintithenes, was boorne at Athens, and was disciple to Gorgias the Oratour, of whom he learned to plead: and from him he went to Socrates, of whom he learned wisdom and Morall Philosophie. To a young man that would be his Scholler, which asked what he needed to his learning, hee answered: a new booke, and a new wit: When it was tolde him that Plato spake euill of him: hee said, it is Kingly to be euill spoken of, when a man doth well. Hee would say, that it were better for a man in his necessitie, to fall among Rauen's, then among flatterers: for Rauen's will eat none but dead folkes, but flatterers will eat men being aliue. Hee would say that Cities must needs decay, where good men were not knowne from the bad. Being praysed of euill men, he said: I feare mee that I haue done some euill. He would say it was a great ouersight thence they purged their Wheat from Darnell, and their warres of cowardly souldiers, that they purged not their common-weale from enuious people.

Being asked of a man what was best to learne, hee sayde, to vnlearne the euill that thou hast learned. Hee alwayes held Plato to be proud, disdainous,

disdaynous, and high minded : insomuch that when he met him at a triumph wheras there were many goodly and couragious neyghing horses, hee sayd : Plato, thou wouldest haue made a goodly horse. Hee wrote many goodly booke, and spake many proper and pithie sentences, which shall be spoken of hereafter. Hee dyed of a disease when hee was very olde. It is sayd, that when hee was sicke, Diogenes came to visit him, hauing a blade by his side : and when he said, who shall rid mee from my disease ? Diogenes shewing him his sword sayd, this same shall. To which Antisthenes sayd, I spake of my griepe, not of my life. There were moze of this name, but hee lyeth buried at Athens.

#### Of Anaxagoras. Cap.VIII.

**A**Naxagoras was an exceeding well learned man, and came of a good stocke : his fathers name was Eubulus. Hee was very wittie in Philosophie, and wrote much thereof. Hee was of an noble courage, and very liberall. For why : hee gaue away all his patrimonie. And when his friends reproued him therefore: and said, that hee tooke no care for his goods : what neede I (quoth he) sth ye take care therfore. At last hee went from them, and gaue all his minde altogether to the study of Philosophie, regarding neither the commonweale, nor yet his own profit, in so much, that when one asked him if hee regarded not his Country: he answered, yea, the chiefest thing I care for, is my Cuntry: pointing with his finger toward the heauen. He was in Xerxes time,

## The first Booke.

time, & began to treat of Philosophie at Athens, (as saith Valerius) when he was but twentie yēer old, and tarried there twenty yēres. He said that the Sunne was made of burning yron, and that there were mountaines and ballies in the Moone. Some said, that he told befoze of a stone that fell from heauen into the cloud Egis. To one that asked him if the mountaines Lampfaceni should euer be part of the sea: yes, (quoth he) if the time faile not. Being asked for what intent hee was bozne: he said, to behold the Heauen, the Sunne and Moone. To a man that was very pensue and heauy, because he should dye in a strange country, he said: be of good cheere friend, for the way that goeth downe to hell is euery where. Silenus writeth that in Prince Dimilus time, there fel a stone from heauen, and that Anaxagoras there through held opinion that heauen was made of stone, and that but for the great compasse of the building, it would sodainely fall. Sotion saith, that he was accused for this and such like matters, and lost much of his goods therfoze and was banished: but other write that Tucidides accused him of treason, and being absent, was therfoze condemned, at which time also his children dyed. And when it was told him how he was condemned, and his children dead, as touching his condemnation, he said: Nature hath giuen like sentence both of my condemners & me. And as touching the children, he said: I know that I begot mortall creatures: neuer thelesse, afterward he was saued by Pericles, and departed from Athens vnto Lampfacum: and being two and forty yēres old, dyed there. Being asked of the citie, if he would haue any thing done for him: hee willed that in the same Moneth in which

of liues and answeres.

which hee dyed, the childzen of the towne should  
pærely play, and that they should keepe that cu-  
stome for euer. Which granted, they buried him  
honourably, and set vp a goodly Epitaph vpon  
his tombe. His godly sayings shall be spoken of in  
their places.

Of Archelaus. Cap. VI.

**A**rchelaus the son of Seuthus (as saith Appolo-  
dorus) was a good Philosopher, and very stu-  
dious in Platoes works, he was first an hear-  
er of Antilochus a Mathematike, and after ward  
of Theophrastus. He was a very wittie fellow, and  
of a prompt spirit, and graue in communication,  
and much exercised in writing, and gaue his mind  
to poetry. He delighted so much in Homer, that e-  
uery night before he slept, he would read some-  
what in him. He learned Geometry of Hipponicus,  
and was thereto so dull, and yet so well learned  
in the craft, that he would say, that Geometrie fel  
into his mouth, as he gaped. Hearing men singing  
Meters that he made, ilfauordly, he kicked them  
on the side, saying; Ye breake mine, and I will  
breake yours. Being called to a sicke man, percei-  
uing that hee was sicke for thought and lacke of  
riches, he conuained vnder his pillow a sacke full  
of money, which he finding, was so ioyous that he  
recovered straight wayes. When he was bid to  
solute a riddle at a banquet, he said that the chief-  
est point of wisdom was to know to what pur-  
pose each time was meetest. To him that asked  
him, why many schollers of euery sect became E-  
picures, but none of the Epicures became of other  
sects: he said, because that Cockes were made of  
men,



## The first Booke

men, but neuer men of Cocks: or as some say, Capons be made of Cocks, but neuer Cocks of Capons. Being repproued because he challenged not a young man, whom he had right to, he excused him properly saying: it is not possible to draw lost chace with an hooke. Being asked what man was most in trouble, thought & care, he said: he that desireth most to be at quiet and rest. Being asked whether it were better to marry a faire woman or a foule: he answered, if thou marry a foule one, thou shalt haue grieve with her, but if thou take a faire one, she shall make thee a cuckold. He called old age the haven of all tribulations. He said it was a great euill, not to be able to suffer euill. To an enuious man that was very sorrowfull, he said: I know not well whether euill hath chanced to thee, or good to another: signifying thereby that enuious men are as sorrowfull for others prosperitie, as for their owne aduersitie. As he sailed among thieves, by chance they met with ships of true folk, which the thieves espying, said: we may chance to dye if we be knowne, and so may I (quoth he) if we be not knowne. These and such like answeres he gaue, and dyed at Athens when he was eighty yeeres old. His pithy pꝛouerbs shall be spoken of hereafter.

### Of Aristippus. Cap. X.

**A**ristippus (as saith Æschines) came to Athens to heare Seneca: whose excellent wil dome was spoken of euery where. But when Socrates was dead, he flattered Dionisius & became a Courtier. He was a merry witted fellow, and could forme

forme him selfe meete for all times and places, in-  
 somuch that Diogenes called him the kings hound.  
 When he on a time had espied Diogenes gather-  
 ing of hearbs, and making pottage, he said: if thou  
 Diogenes couldest flatter Dionise, thou shouldest  
 not neede to make worts. To whom Diogenes  
 said: if thou also couldest be content to eate and  
 gather worts, thou shouldest not need to flatter  
 Dionise. When one made boast that he had learn-  
 ed much: he said, that learning consisted not in the  
 greatnes, but in the goodnes. To one that made  
 great brags of his swimming, he said: art thou not  
 ashamed to boast of this that every Dolphin can  
 do? being reprovued because he hired a Rhetoritian  
 to plead his cause, he said: when I make a banquet,  
 I vse to hire a cook. When his seruant that iourni-  
 ed with him, was tired with waight of mony which  
 he caried he said: that which is too heauy cast out,  
 & carry what thou canst. Bion saith, that as he sai-  
 led, perceiuing he was in a pirats ship, he took his  
 mony & counted it, & then (as against his wil) let  
 it fall out of his hand into the sea, & mourned for it  
 outwardly, but said inwardly to himself, it is bet-  
 ter that this be lost of me, then I be lost for this.  
 Dionisius commanded that all his seruants should  
 dance in purple robes, which Plato would not do,  
 saying: I wil not put on a womans garment: but  
 Aristippus did, & when he began to daunce, he said,  
 in drunken feates the sober offend not. It chanced  
 that he sued to Dionisius for a friend of his, and  
 being denied, fell downe before his seate, & when  
 he was reprovued thereof, he said: I am not in the  
 fault, but Dionisius, which hath eares at his seate.  
 This and many like answers he gaue, which who  
 so listeth to read, may looke in the Apothegmes of  
 Erasmus

## The First Booke

Erasmus, where he shall find enough: which because it appertaineth not greatly to our purpose, we wil omit, and intreate of his good precepts and Proverbs, in the places thereto appointed.

### Of Agefilaus. Cap. XI.

**A**gefilaus (surnamed the great) was the first King of the Lacedemonians. He was a notable Prince, of excellent vertue, euen from his childhood, as in truth, iustice, temperance, noble courage, liberalitie and continencie. Wherefore hee was so much honoured, and prospered so well that he subdued to the Lacedemonians, innumerable Cities & Countries in Asia and Greece, of whose wisdom and prowesse, remaineth yet many remembrances. And returning on a certain time from Egypt, by a sodaine tempest being driven vpon the coast of Libia, died when hee was foure score and foure yeeres of age.

### Of Alexander Seuerus. Cap. XII.

**A**lexander Seuerus, sometime Emperour of Rome, was a Sirian, borne in the Citie of Artene, his fathers name was Varius, who was lineally descended from the noble house of Metellus, a Roman, called Metellus the vertuous: his mothers name was Mammea: hee reigned thirtene yeeres. He was vertuous, wise, gentle, liberal, sincere, and to no man hurtfull. Hee was of visage faire and well proportioned, in bodie large, and goodly of personage, and therewith was strong and durable to sustaine paines, as he that knew his owne strength, and in the preserving thereof hee

hee was not found negligent. Therewith he was amiable, and towards euery man gentle and easie to be spoken to. By the diligence of his good parents he was euer from his infancy brought vp in the study of good letters, and all manner of honest learning, as well martiall as ciuill: he reuerenced learned men greatly, and did nothing in the common weale without the assistance of wise and learned counsellors. He was at the last wickedly slaine, and his mother Mamea, by one Maximinus, whom he of a Mulettoz had aduanced to high dignities.

Of Alexander the great. Cap. XIII.

**A**lexander (surnamed the great,) was the son of Philip king of Macedone. In his youth he was instructed by Aristotle in learning: hee was fortunate in all his desires. He was of a valiant and stout courage: for being but twenty yeeres of age, he vndertooke the enterprize to conquer all the whole world, by a certaine army of men, prepared of his father Philip, which was of two and thirtie thousand foot-men, and foure thousand and five hundred horse-men, hauing no Captaine vnder the age of threescore yeeres. And so enterprised with most valiant courage, and did set vpon the whole world, and had alway the victory of his enemies. He raigned twelue yeeres: and returning homeward from the wars, (in the middest of his glory) at the Citie of Babilon he ended his life.

C

Of

## The first Booke

### Of Ambrose. Cap. XI I I I.

**A**mbrose was a Romaine borne, of a right ancient & noble house, and was sometime Consul of Rome: he was a man of great fame, and of such holinesse, such gentlenesse, and such excellent wisdom, that not onely in his life time, but also after his death he was had in great honoz throughout all the world.

### Of Augustus Cæsar. Cap. XV.

**A**ugustus was the second Emperoz of Rome, who as soone as he heard of the death of his vnckle Iulius, he hasted from Appolonia to Rome to possesse his inheritance, & to reuenge the death of Cæsar. he raigned sixe and fiftie yeres, and ended his life at Nola, and was buried at Rome, in the field of Martius: whose death the Senate (for his vertue, wisdom and worthinesse) did so lament that they said, that they would eyther he had not bene borne, or else being borne he had not dyed.

### Of Bias Priennius. Cap. XVI.

**B**ias Priennius (as saith Diogenes,) was borne in Priena. his fathers name was Tuetamius. Satirus calleth him the first of the seauen Sages, and many gesse that he was very rich. Phanodicus writeth that he redeemed many wenchies of Messena, which were captiues & brought them by as his owne daughters, & after ward giuing them dowries, sent them home again to their country

country vnto their friends. Not long after certain  
 fishers found a golden tresse or triuet, on which  
 was written Sapiencia, that is to say, giue this to a  
 wise man: which when the forenamed wenches sa-  
 thers heard of, they said, Bias was a wise man, and  
 sent it him: but when he saw it, he said Apollo was  
 a wise man, and so he sent it to him. We find that  
 when his country Diuena was besieged by Aliattes,  
 he fed two Oxen for the nouce, in so much that  
 they were exceeding fat, and droue them forth in-  
 to their enemies tents, which when Aliattes saw,  
 he was amazed, thinking by the fatnesse of them  
 that they had great plenty of all things, and ther-  
 fore minding to raise his siege, he sent a messenger  
 into the Citie to search the truth: and when Bias  
 perceiued the kings entent, he made many great  
 heapes of sand to be couered with wheate, & shew-  
 ed them to the messenger: which when the King  
 knew, thinking that they had great plenty of bit-  
 taile, made peace with them, & sent commandment  
 to Bias to come vnto him, to which Bias answered,  
 I command the king to eate Onions, and to  
 wepe. He wrote about two thousand verses: be-  
 ing asked what was hard, he said, to take in  
 good worth aduersitie after prosperitie. On a time  
 he sailed among wicked men, and when the ship  
 was sore shaken with a great tempest, and those  
 wicked men called vpon God: peace (quoth he)  
 least he see your sailing from hence. To a wicked  
 man that asked him what was goodnesse, he gaue  
 no answer: and when he asked why he answered  
 him not, he said, because thou enquirest of that  
 which pertaineth not to thee. He would say that  
 he had rather be Iudge among his enemies then  
 among his friends, for of his enemies he should

## The first Booke.

make one his friend, but among his friends he should make one his foe. Being asked in what deed a man reioyced most, he answered, when hee gained. He was a good Orator, and when he was very old, as hee pleaded a cause for one of his friends, after he had done his Oration, being weary and faint with speaking, he rested his head in his nephewes lap, which was his daughters sonne, and when his aduersaries began a fresh and had finished, and the Judges had giuen their sentence on his side, whose part Biastroke, as soone as the iudgement was ended, hee was found dead in his nephewes bosome, which buried him worthely. And the Citizens of Priena dedicated a Chappell to him, which is called Tew-tonium. He would say alway the greater part are euill. The rest of his sayings shall be spoken of in their places.

### Of Chilo the Lacedemonian. Cap. XVII.

**C**Hilo the sonne of Damagetus, was bozne in Lacedemonia: he wrote many verses, & held an opinion that man by reason might comprehend the foreknowledge of things to come, by the might and power of his manhood. There were in his time (as saith Solicrates and Pamphillia) diuers officers, of which one was most noble, and the officers called Ephorie, which were Kings fellowes. Wherefore his brother being angry because he would not take that office, sith hee himselfe had bene in it before: O brother (quoth he) I can suffer wrong, and so canst not thou. This man as Herodotus writeth in his first booke of his histories, seeing on a time Hippocrates sacrifice,

sacrifice, and vessels in Olympo to burne without helpe of fire, counsailed him eyther to liue chaste, or if he were married to put away his wife and slay his children. Some say, that when Æsop (which was in his time) asked him what Iupiter did, he answered, he meekneth the mighty, and exalteth the lowly. Being demanded wherein the learned differed from the ignorant, he answered in their good hope. To him that asked what was hard, he said, to keepe close secret counsaile, to keepe a man from idlenesse, and to suffer wrong. He liued so well, that when he was old, he said, that he neuer in his life to his knowledge had done any euill, saue that on a time when he should haue been Judge among his friends, & would doe nothing contrary to the law, he perswaded one to appeale from him to some other Judge, that thereby he might both keepe the law and also his friend. The Grekes reioyced in him much, because he prophesied of Cithera an Island of Laconia: for when he had well viewed both the nature and situation thereof: would to God (quoth he) that eyther this Island had neuer bin, or else that it had bin drowned as soone as it was scene: (a worthy and Prophetly saying:) for Demaratus flying from Lacedemonia, counsailed Xerxes to keepe a flavy of ships in that Island: and surely, if he had listened thereto, he should haue got great riches by Grecia. But afterward Niceas (after he had warred at Peleponesis) ouercame the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemonians. He was briefe in communication, insomuch that brieife speaking was of his name called Chilonia. He was about the one and fiftie Olympiade: in which time Æsopus the



## The first Booke

Orator was in his flower, which was in the yeere from the worlds creation 1024. He dyed at Pisa, saith Hirmippus, while he kissed his sonne that was crowned in Olimpia, being ouercome both with ioy, and also with age. The rest of his sayings shall be spoken of in their places.

### Of Cicero. Cap. XVIII.

**M**Arcus Tullius Cicero was sometime Consul of Rome, whose diuine eloquence, abundant learning, sharpnes of wit, dexteritie in Art, and most ardent loue toward the Common weale of his country, cannot be sufficiently expressed by any mortall mans tongue or pen. His ancestours were named Cicerones, because that Tullius Appius a noble king of Moiss, and one of the progenie had on his nose a mark like a Chicke, which is a kinde of pulse, called Cicer.

### Of Crates Thebanus Cap. XIX.

**T**He Thebane Crates, Abscondus son, was one of Diogenes Scholers: for as Antisthenes saith, when he saw Sporculaphus in a certaine Tragedy holding of a hand-basket, he fell straight to the sect of the Cinikes, & became Diogenes scholer, and being a noble man, he sold away his inheritance, and the money which he made thereof (which was about two hundred talents of our money,) he diuided among the citizens: and continued so constantly in his Philosophie, that Philemon saith thus of him in a Comedy:

*Estote crassum vestiebat pallium,*

*Sed hieme pannum, vt temporans esset.*

Which may be said in English thus:

In

In Summer time he ware his garment thick,  
But thin in Winter that he might be sober.

Diocles saith that Diogenes perswaded him to forsake all his goods, and to cast his money into the sea, And when diuers of his kindred came to him, endeavouring to diswade and withdraw him from his purpose, he beat them away with his staff, and would not be perswaded, Demetrius Magnesijs saith, that he deliuered a stocke of money to a friend of his vpon this condition, that if it should happen his children to be fooles, he should deliuer it vnto them, but if they became learned and Philosophers, then to distribute it to the common people: because (said he) Philosophers needed nothing. He despised so much all bainnesse of apparrell, that (as Zeno saith) he sowed a shepes skin vpon his cloake, to make it more vncomely: so little he regarded daintie fair, that when Demetrius Phalerius sent him bread and wine, he chid with him, saying, would God the fountaines would also yeld bread. Whereby it appeareth that he drank water. He bridled so much his other affections, specially anger, that when Nichodrome a Whinstrell had stroke him on the face, he ware a paper on his forehead ouer the wound, wherein he wrote, this did Nichodrome. He would for the nonce raile and scold with harlots, to inure himselfe to suffer all reproches. He was so euill fauoured & filthy withall, that whensoever he exercised himselfe he was scorned at: wherefore holding vp his hands, he vsed to say to himselfe, hope well Crates, for thine eyes sake, and for the rest of thy body, for thou shalt by and by see these scorneres taken with some disease, and shalt heare them say that thou

## The first Booke

are happy, blaming themselves for their owne folly. When King Alexander asked him whether he would haue him to restore and reedifie Thebes, his native country: what needeth that (quoth he) for peradventure another Alexander shall plucke it downe againe: for my country (quod he) (which is pouerty and despising of glory, needs no reparation, but it is wel and strongly built, that fortune can haue no power against it: for I am a Citizen of the spite that men beare to Diogenes, which needs feare no treason. This Citie he describeth properly in these verses:

Translated out of Greeke.

*Est quedam medio constructa Vrbs Mantica fastu.  
Pulchra quidem est, pinguis, circumflua rebus egena.  
Quam nullus Parasitus adsit: stolidusue penetrat.  
Deditus aut quisquam damnosis ganeo scortis:  
Allia sed panes, ficus profertq; lupinos,  
Non pro gloriosa capiunt, aut sordidus arma.*

Which verses may be thus Englished.

There is a certaine Citie fayre,  
Staffe-waleton by name.  
Which stands built in the very mids  
of pride, most high of fame.

Goodly it is, fertile and fat,  
and flowing round about:  
Yet of most daintie things it is  
both bare and poore no doubt.

To it there comes no Parasite,  
no such fond glosing wight:  
No such as harmfull harlots haunts,  
and liues in lewyde delight.

Garlicke

Garlicke it hath, and household bread,  
and such plaine simple cheare :  
Whose wholesome fruits and such like things,  
that are not bought too deare.

The folke therein liue all at peace,  
to warre they list not faire:  
For glory vaine, nor yet for mucke,  
that breeds nought else but care.

He was meruailous hot and sharpe in repro-  
uing of vices, and therby got him this by-name  
Durexapites, as we might say, Master Controuer-  
sioner. For he would goe into euery mans house, and  
plainely disproue whatsoeuer he disliked. He pre-  
scribed this dietarie or daily wages following, to  
shew how preposterously all things were regar-  
ded : Giue thy Cook ten pound, thy Physician a  
groat, thy Flatterer ten talents, thy Counsellor  
smoke, thy Harlot one talent, thy Philosopher a  
dandiprat. To one that asked him what remedie  
was to quench loue, he made this answer, hun-  
ger swageth loue, and so also doth time, but if  
thou be not able to vse any of these, take an hal-  
ter. He would say, men ought to study Philoso-  
phie so long, till they perceiued Captaines of Ar-  
mies to be Ass-drivers. He liued so long, that he  
was crooked with very age, and then seeing him-  
selfe draw neere his end, he looked on himselfe,  
and said :

*Vadis nunc optime curue,*

*Vadis ad Orci ades, longa gibbosa senecta.*

That is :

Now goest thou hence good crooked wight,  
to dwell with Pluto aye :  
With bunched backe, yea crookt with age,  
groueling thou goest thy way.

Of

## The first Booke

### Of Diogenes. Cap. XX.

**D**iogenes, as saith Diocles, was borne in a towne called Cinope, his father was called Icecius Menfar, who being imprisoned for counterfeiting their coyne: Diogenes which was of counsell with him, fled and came to Athens, where he met with Antisthenes, who unwilling to receiue him (for why he neuer would teach any) he ouercame with his intreatie. And when his master on a time tooke by a staffe to beat him, he put vnder his head, saying: Strik, for thy staffe is not able to driue me away, so long as thou canst teach me ought. He liued simply, as one that was out of his country, & comforted himselfe much with beholding the little House, which neither desired the Chamber, nor feared the dark, nor was desirous more of one meate then of another: whose nature (as nigh as he could) he followed. He ware a double cloake, & made him a bag, wherein he wrapped him when he slept, and put therein his meat, and bled one place for all purposes, both to eate, to sleep, and to talke in. When he was diseased he went with a staffe, which afterward he carryed with him alwaies, not onely in the Citie, but also in all other places. He wrote to one to make him a Cell, which because he tarried long for, he tooke a barrell or tunne, and made that his house. When he had any graue matter, he would call the people to heare him, which when they regarded not, he would sing pleasantly, to which when many resorted, he would say, to heare foolishnesse ye run a pace, but to heare any weightie matter, ye scarce put forth your foote. He wondred at Gramarians which could shew  
of

of other folkes lewdnes, and neglected their owne.  
He reprov'd Musitions, because they tooke great  
care that their instruments should agree, and their  
owne manners agreed not. He rebuked the Ma-  
thematickes, which beheld the Sun, the Moone,  
and Starres, and neglected the businesse that lay  
before their feete. He taunted the Oratours be-  
cause they studied to speake that was iust, and fol-  
lowed not the same in their living: hee dispraysed  
the people, that while they sacrificed and gaue  
thanks for their helth, wold make banquets, which  
was against their helth: he wondred that seruants  
could stand and see men eate, & snatch'd not away  
their meat. Being mocked, because he annornted  
his feete with odours, and not his head, he sayd,  
the sauer goeth from the head into the ayre, but  
from the feete by to the nose. Being asked what  
time a man should dine, hee said, a rich man  
when hee will, and a poore man when hee may.  
When one had giuen him a blow vpon the eare,  
he sayd, I wist well I had left somewhat vnco-  
uered. To young laddes that stood about him  
saying, Wee will beware that thou bite vs not,  
hee said, tush, feare not, for a Dogge eateth not  
Beetes. On a fowles house that had written, no e-  
uill shall enter heere, he wrote, where then shal the  
Master of the house enter? When Alexander stood  
betweene him and the Sunne, and bad him aske  
what hee would of him, he said, I pray thee let  
the Sun shine vpon me. When he saw a writing  
set vpon a riotous mans house, signifying that  
the house was to be sould, hee sayd to the house,  
I thought so much, thou wouldest surfet so long,  
till at last thou wouldest spue out thy Master.  
When a man that was very superstitious said, I

can

## The first Booke

can cut off thy head at one stroke: Pea (quoth hee) but if I stand on thy left side, I can make thee tremble. Being asked what beast biteth sorest, hee said: of wild beasts a backbiter, and of tame, a flatterer. Being asked, why gold looked so wan: because (quod he) it hath many lying in wayt for it. As hee beheld a tree whereon many women were hanged, hee said: Would God every tree bare such fruit. When he entred into a very small towne named Minda, which had mightie great gates, hee cryed to the Citizens, hoe Sirs, shut your gates, that the towne run not out. When he saw one which had bene a weake wrestler, become a Whistion, what quoth he, entendest thou now to overcome them, which heretofore haue overcome thee? When he beheld a whores childe casting stones among a great company, beware child, quoth he, that thou hit not thy Father. Beholding Archers shooting, when one that could not skill should shote he ran to the marke, saying, here will I be for feare least he hit me. To one that asked him a foolish question, hee gaue none answer, being asked why he held his peace, he sayd: Silence is the answer of foolish questions. Innumerable such pretie answers and taunts he vsed, which who so listeth to heare, may reade the Apothegmes of Erasmus: which is no lesse finely handled in the English, then in the Latine, beside that, it is also moze plaine & perfect, This Diogenes liued nintie yeares, and dyed being bit of a Dog, as some write: other say, that he stifled himself with long holding of his breath. After whose death there was great strife amongst his Schollers, who should haue his bodie to bury, neuerthelesse the strife was appeased by the

the elders, and they buried him by the Gate that leadeth to Isthmus, and made him a faire tombe, and set a pillar with a Dog thereupon, and set thereto a goodly Epitaph. His goodly precepts and Proverbes shall follow in their places.

Of Democritus, Chap. X X I.

**D**emocritus was a right excellent and noble Philosopher. In his Child-hood he learned of the wise men of Caldea, Astronomie, and their diuinitie. He went after that into Persia, to learne the Art of Geometrie. After he returned into Athens, where hee gaue his possessions and riches innumerable, vnto the weale publike, onely reseruing to himselfe a little garden, wherein he might at more libertie, and with much quietnesse search out the secrets of nature. He wrote many wonderfull and notable workes, concerning naturall Philosophie and Physicke. And after he had liued Lxx. yeeres, hee ended his life.

Of Demosthenes, Cap. X X I I.

**D**emosthenes was the most excellent Oratour among the Græks, he was first the disciple of Plato. After that he followed Ebulides an Oratour, and vsed such wonderfull diligence and labour to attaine to the perfection of eloquence, that where he had a great impediment in his pronunciation, he by putting into his mouth small stones, and inforcing himselfe to speake treatable, attained at the last to a most perfect forme of speaking.

Of



## The first Booke

### Of Ennius. Cap. XXIII.

**E**Nnius an auncient Latine Poet, was borne at Tarentum, a Citie in the Realme of Naples. And as some suppose, in a towne called Rhudy in Italie, and was brought to the Citie of Rome by Cato the Censour. For his learning and most honest conditions he was entirely beloved of African. In consideration whereof, hee caused his Image to be set on his Sepulchre. He made many bookes in sundrie kinde of verses, but the stile that hee vsed was something auncient, rude, and homely. Yet notwithstanding, they contained very graue and substantiall sentences, of great wisdom. He dyed also at the age of lxx. yeeres.

### Of Galenus. Cap. XXIIII.

**G**alenus a noble Physitian, born in Pergantio, was the Son of one Nicon, a great Geometrician. He excelled all other (both before and since his time) in the Art of Physicke. Insomuch, as in his ministration, counsell, or doctrine, he neuer at any time sustayned reproach. Also living as some doe write, an hundred and tenne yeeres (after he passed the age of xliij. yeeres vntill the time of his death) hee was neuer vexed with any sickness, except the grudge of a feuer of one day (as he saith in his worke, De sanitate vendat) and that happened onely by too much labour. He flourished in the time of the Emperors Marcus, Commodus, & Pertinax, and died onely for feblenesse of age, after Christs Incarnation about C. lx. yeeres.

Of

## Of Hermes. Cap. XXV.

**H**ermes, otherwise called Mercurius Trismegistus, is not onely the most excellent of the Philosophers, but also the most ancient: whose life because it is not wholly set forth, nor all agreeing in that which is set forth, therefore giuing credit to the most true writers, it shall be set forth, as they among them by pieces haue preserved it. Of whom Saint Augustine the worshipfull Doctour, sayth, Atlas the Astrologian, the brother of Prometheus the Philistion, flourished and was highly accepted in the same time in which Moyses was borne, which Atlas was grandfather by the mothers side to Mercurius the elder, whose nephew was this Mercurius Trismegistus, which in the Egyptian tongue is called Hermes. Howbeit, some which write of him, hold opinion that hee was Enoch, which as they say signifieth the same in hebrew, that Hermes doth in the Egyptian tongue: and so make him in the seventh degree from Adam reckoning after this sort. Adam begat Seth, the Father of Enos, the Father of Caine, the Father of Melalael, the father of Metusalah, the Father of Iareth, which is the Father of Enoch: which opinion (although it be not to be utterly reiecte) yet it is not sufficient without proofe to be believed. For Enoch whom they take for Hermes, was before Noes flood, in which all the works which were written, if they had at that time any vse of letters were drowned, but the workes of this Hermes of whom we treat, are yet appearing in diuers languages: wherfore it should seem that this was not he, except we should say that he graued it in the stone

## The first Booke.

Stone Pillers, in which in time of the flood, *Astronomie* was preserved, which might well bee : (and but that *S. Augustine*, and *Pamphilus* in his *Chronicle*, and *S. Hierome* thereupon, appoynt the contrary, might be beleued.) For *Iambicus* & diuers other, write much of *Mercurius* pillers, and *Mercurius* was of such fame among the *Egyptians* that they put forth all their workes vnder his name. And the Poets for his singular learning, made him a God, and called him a messenger of *Iupiter*, whom they call the God of heauen, and gouernour of all. And it may be that the pillers which the sonnes of *Seth* (of whose linage he was) made, were grauen by him, which as many write, are full of learning, out of which as testifieth *Iambicus*, both *Pithagoras*, and *Plato*, with diuers other moe, learned *Philosophie*. But those Pillers I would take rather to be his two goodly bookes, which may very well be called Pillers, for why they beare both diuinitie, (if with *Lactantius* I may so call it, and also *Philosophie*, which were peraduenture also grauen in *Seths* Childrens pillers, and thereout drawne by some that haue bene since. Of which two bookes, the first called *Hymander*, is so full of diuinitie as may astonish the wits of such as therein shall read, which causeth *S. Augustine* to doubt whether he spake such things as he did by knowledge of *Astronomie*, or else by Reuelation of spirits. Howbeit *Lactantius* doubteth not to count him among the *Cibiles* and *Prophets*. The other booke called *Islepine*, being but small, contrayneth in it the whol summe of natural *Philosophie*: out of which I thinke no lesse but that the *Philosophers* haue learned out their Science. Tully and *Lactantius*

Lactantius, (not shewing in what time,) say that there were three Mercuries, and that this is the first, whom the Egyptians call Theuth, and the Grecians Trismegistus, and that this is he which slew Argus, and was ruler of the Egyptians, and gaue them lawes, and instructed them in learning, and deuised marks & shapes of letters after the forme of beasts and trees.

He was called Trismegistus, because he was the chiefest Philosopher, the chiefest Priest, and the chiefest King. He prophesied of the regeneration, and belieued the resurrection of the body, and the immortalitye of the soule, and gaue his Subjects warning to eschew sinne, threatening them with the iudgement of God, and shewed that they should giue account of their wicked deedes. He taught them also to worship God with diuers kindes of Ceremonies, and taught them in all manners to make their prayer vnto God, and instructed the Ilands in the knowledge of God. And when he had liued vnto a perfect old age, he gaue place to nature. His precepts, proverbs and parables shall be spoken of in their places.

Of Epimenides. Cap. XXVI.

**T**heopompus saith, that Phestius was Epimenides father. Others say that Dosiades was: others say that Agesarchus: He was borne in Crete, in a streete called Gnosus. This Epimenides being on a time sent of his father into the country to fetch home a sheepe, about noone tide, as he travelled with the sheepe on his neck, being weary he went into a caue, and slept seauen and

D

fifty

## The first Booke

fifty and seauen yeeres, when he was waked, he sought for his shep, and because he could not find him, he went back againe into the field, and when he saw that all things were changed, being greatly astonied he returned to the towne: and when he would haue entred into his owne house, they asked who he was, and when he saw his younger brother, he was soold that he knew him not: but at last after much communication, he told his brother all that had chanced him, which when it was noysed abroad, euery man took him for one high in Gods fauour. Wherefoze on a time when as the Athenians were plagued with the pestilence, & were counsailed of Appollo to purge their citie, they sent for Nicoas to come vnto Crete, who when he was come to Athens, purged it in this manner: he took shep both white and black, and brought them into a shep-cote, and suffred them to goe thence whither they would, and commanded those which followed them to sacrifice them to God in the place where they first lay downe: which done the plague ceased.

The Athenians deliuered thus from destruction, gaue him a great summe of money, and also a ship to carry him againe into Crete, but he forsaking their mony, onely desired their friendship, and so departed. A little after that he was come home, he dyed, being one hundred ninty & seauen yeeres old, as saith Phalge: but as his country folke say, he liued two hundred ninty and nine yeers, he wrote many works in prose and in verse, of which somewhat shal be shewed in their places. Some thinke that he dyed not at that age, but fell a sleepe againe vntill another time.

Of

## Of Horatius. Cap. XXVII.

**H**oratius was a famous Poet, borne at Venusium: a man excellent in sharpnesse of wit and quicknes of sentence. Hee was addicted to the Epicures sect, & was wanton in manners, though he deliberately noted the vices of other men in his verses called Satiri. In ballads to sing to the Harp (which were in eighteen sundry kinds of verses,) he passed all other that wrote in Latine. He was greatly in fauour with the Emperour Augustus by the meanes of Mecenas, the Emperours minion, who tooke in him for mirth and wit much delectation: to whom, and to Augustus he wrote diuers Epistles in verses, comprehending great wisdom in compendious sentences, and died when he was seauen and fifty yeeres old, as Eusebius writeth.

## Of Homerus. Cap. XXVIII.

**H**omerus the chiefe of all Poets, whose proper name was Malefignus. But because hee was blinde, he was called Homerus: which in the tongue called Ionica, signifieth blinde.

Cicero Tusculay saith, it is written that Homer was blinde, yet we see his picture, and not his poem: for what country, what marches, what host, what nauie, what motions of mindes (as well of men as of beasts) are expressed in such wise, that he maketh vs to see that he saw not?

Plutarchus in the booke which he wrote of him, saith, that in his two workes he comprehendeth both the parts of man: for in the Iliade he describeth

## The first Booke.

described strength and viliantnesse of the body: In *Odisea* he doth set forth a perfect patterne of the minde. Notwithstanding, for his vndiscreet fabling of Gods and Goddesses, hee was excluded by Plato out of the weale publike.

### Of Isocrates. Cap. XXIX.

**I**socrates was a Grecian borne, and came of a good kindred, and was in his youth wel brought vp in all kinde of good manners, and when hee came to age and discretion, he was a hearer of Gorgias the Orator, whose Disciple he continued, untill such time as he was well learned both in naturall and also in morrall Philosophy. And some say he was in the time of Ahasuerus the king, and was of such fame for his learning, namely, for morrall Philosophie, that he seemed to many rather a God then a man. He liued vertuously, with such faithfulness, and friendship, and continency of his body, and with such pithinesse in his counsels, as very few haue bene like him since. He wrote many good booke in his youth, which he followed in his age, of which his good counsels to Demonicum, testifie his wit and his learning in morrall Philosophie, beside other which hee wrote of natural Philosophie. He liued long time, for (as Valerius Maximus saith) when he was nintie foure yeeres old, he set forth an excellent booke full of Diuinitie. In all his works, hee praised vertue as head fountain of all manner riches, and exhorted all men thereunto. To one that asked him if he would be a King, he answered, that hee would not: and being asked wherefore, he said, If I iudge rightfully, I cannot eschew the hatred

hatred of many men: & againe, if I iudge wrongfully, I cannot eschew the paine of eternal damnation: wherefore I had rather liue poorly, assured of the blisse of heauen, then in doubt thereof possessing all worldly riches. Being asked how a man might keepe himselfe from anger, he answered, in remembryng that God lookes alwayes vpon him. In his time men delighted much in blacke hayre, wherefore one of his neighbours dyed his head blacke. And when one asked him why his neighbour did so, he feately taunting his neighbours foolishnesse, answered: because no man should aske counsell nor learn any wisdom of him. What would he say now, trow ye, if he saw these wiues that not onely colour their hair, but also paint their faces? He vsed oft times in his prayers to desire God to keepe and saue him from the danger of his friends, rather then from his enemies, & being demanded of one that heard him, why he prayed so, he said, as for my enemye I can beware of, because I trust him not. Being asked what a man ought not to doe although it were iust and true, he answered, prayse himselfe. He liued an hundred and two yeeres, and dyed with very age, and was buryed honourably. The rest of his sayings shall be spoken of hereafter.

Of Iustinus. Cap. XXX.

**I**ustinus comming but of a very base and poore stocke, hauing a crafty wit, by subtilty and guile obtained the Emperiall authoritie: for with the mony which was giuen him to purchase the good will of the Souldiers, that Theocritanus might

D 3

be



## The first Booke

he Emperour, he bought the fauour of the Souldiers for himselfe, and of them was made Emperour without resistance. This man in his youth was but a Swin-heard, and after giuing himself to warfare, by his towardnes therein, within few yéeres waxed so expert and cunning in feates of armes, that he was aduanced to high dignities, and lastly obtayned the Emprre: which he gouerned with great policy and wisdom nine yéeres. He banished in his time all the Bishops of the Irrians, Maniches and other Heretikes, and endeououred to restore againe the pure & sincere Christian faith. He reigned in the of our Lord Christ. 521.

### Of Iustinianus. Cap. XXXI.

**I**ustinianus being an Emperour of Constantinople, came of a very poore & base kindred: his mothers brother Iustinus Emperour before him, was but a Swin-heard, he succeeded his vnckle at the age of fourténe yéeres in the Empire, and gouerned it nobly for the space of forty yéeres, augmenting it honourably: he was a right worthy and excellent Prince, but he was not a little corrupted with auarice, and with the heresies of Eutichlanus and Pelagian. And not long after was bereft of his wits, and so ended his life when he had liued fifty sixe yéeres.

### Of Lucurgus. Cap. XXXII.

**L**ucurgus was the law-maker of the Lacedemonians, he was a man of great vertue and wisdom, and so moderate and iust, that when he might

might haue raigned after his brother Poludeſta, he would not take it vpon him, but gouerned the realme to the vſe of his young nephew Cabrilaus, to whom being of age, he reſtozed the kingdome. And in the meane time garniſhed the Citie with moſt honeſt lawes.

Of Marcus Aurelius Antonius. Cap. XXXIII.

**M**arcus Aurelius Antonius, was an Emperour of Rome, and a Romaine bozne, he ſucceded his father Pius in the Emprye: his mothers name was Domitlado: he was a Prince of excellent vertue, wiſedome & learning, and ſeemed to be prouided for of God againſt the troubles and miſeries which hapned the common weale in his time: for vndoubtedly without his great and meruailous wiſedome, the Empire had bene ſore impayzed, or well nigh vtterly confounded, but he by his foreſight and counſell gouerned the ſame, and kept it from much danger: he made many goodly lawes, which remaine yet to this day, he dyed in Panomy, now called Hungarie, in the eighteenth yeere of his raigne, when hee was forty foure yeeres of age.

Of Miſon. Cap. XXXIIII.

**O**f this Miſon is great variance among writers, and all through the doubtfulneſſe of Apolloes anſwere: for when Anachariſis asked of Apollo who was wiſer then himſelfe, he anſwered, Ecius, Miſon, Chencus: but ſome ſay that Apollo ſaide not Ecius but Eteus, and ſo they asked what Eteus is: Permenides ſaith, it is a

## The first Booke

village of Laconia, in which Mison was borne. But Socrates saith, that his father was called Eteus, and his mother Chincum. Ethiphron saith that he was of Crete, and that Heraclides Ponticus was his father. But Anaxilaus saith that he was of Arcadia: thus there is controuersie about him, in which I allow best Socrates minde. But after that Appollo had giuen this answere, Anacharis being troubled therewith, came to Mison in the Summer time, and found him making a share for his plough, and mocking him therefore said, tis Mison it is not meet to goe to plow now: No (quoth he) but it is meete to prepare and make it ready. He liued solitarily, and when a man by chance met him laughing to himselfe, and asked him why he laughed so, sth no man was present with him, he answered, euen therefore doe I laugh. He wrote many goodly workes, and dyed when he was seauenty and seauzen yeres old: his goodly sayings shall be spoken of in their places.

### Of Quidius. Cap. XXXV.

**Q**uidius surnamed Naso, was borne in Sulmo, brought vp in Rome, and diligently instructed in Latine letters from his tender age. He gaue most diligent study to the making of verses, from the which he was with-drawn by his father, and put to learne Rethoricke: wherein a while he much profsted, and was in the number of the best Oratozs of that time, and was aduanced to sundry authorities, and made a Senatour. Notwithstanding, he did much dedicate himselfe to Poetry, wherein by nature he was excellent, in facilitie and abundance of sentences. He was  
decrely

Dearly beloued of the Emperour Augustus, of whom at the last, hee was exiled into Ponthus, where he spent the rest of his life in a towne called Thomos, amongst people most barbarous, who notwithstanding greatly lamented his death for his curtesie and gentle manners. The cause of his exile is vncertaine, sauing some suppose it was for abusing Iulia, daughter to the Emperour Augustus, although the pretence of the Emperour was for making of the Booke of the craft of loue, whereby young mindes might be stirred to wantonnesse. He was before the incarnation of Christ foure yeeres.

Of Pithagoras. Cap. XXXVI.

**P**ithagoras the Philosopher borne in Samia, was a rich Marchant mans sonne, called Demaratus, howbeit, he was richer then his Father, who was not able with his marchandise to get so much as his sonne despised: for he was both rich in abstinence from couetousnes, and also in wisdom, which is true riches: of which in his youth he was so desirous, that he went first to Egypt, and after to Babilon, to learne Astronomie, and the beginning of the worlds creation: which when he had learned, he returned to Crete, and Lacedemonia, to see Licurgus & Minos lawes. In which when he was perfect, he went vnto Ceuona, where was a people exceedingly giuen to luxury and all kinde of vice, amongst whom he so behaued himselfe, that he reformed them from their euill manners, and in small time brought them to such sobernes, that men would neuer haue thought it had bene possible: for the wiues that were

## The first Booke

were forsaken of their husbands, and children cast off by their parents, he so instructed that they were receiued againe: hee caused the women also to set aside their gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pithagoras, as saith Boetius, was the inuenter of Musicke among the Grecians, which hee found out by the sounds of hammers, whereof he wrote a book, which Boetius and Apuleius translated into Latine, S. Augustine in his eight booke De ciuitate Dei, sayth, that Philosophie was so named by him, which befoze was called Sophia. For when it was asked him of what Science hee was, hee answered, a Philosopher, which is a desirer of Wisedome: thinking it a great arrogancie to haue called himselfe wise. Tullius sayth, that Pithagoras spake so wisely, and so elegantly befoze Leoncius a king, that hee wondering at his wit and eloquence, desired him to shew what science hee knew best: to whom he answered, that he knew no science, but was a Philosopher. At which for the newnesse of the name the king astonished, asked him what was a Philosopher, and what difference was betwene Philosophers and other men. To whom Pithagoras said, mans life seemeth to mee to be like a congregation of people gathered to see a game, to which men resort for sundry purposes: some by their own actiuitie to win the honour of the game, and other some for lucre sake to buy or sell somewhat, & other some minding neither to gaine nor to profit, come onely to behold and see what is done: and in like maner, men which are come vnto this life, as out of another life and nature, occupy themselues with diligence to get praise or profit: or regarding neither

ther, apply their minds to search and to know the nature of things; which sort, last named, we call Philosophers, that is to say, louers of Wisdome. Thus by this witty parable he vttered his mind, in the continuance wherof also, he prayseth & proueth his science to be best, saying: like as he which commeth to see the game only, is more liberal, & more to be praysed then the rest: so likewise hee which in his life giueth his mind to wisdome and knowledge, ought more to be accepted then any of the rest. S. Augustine saith, that he was wel skilled in Pigromancie, which may be very well, for in that time it was much set by, and none thought wise, that therin was ignorant. Valerius saith that his hearers worshipped him so much, that they thought it a great sin to forget ought which they heard of him. In disputing any matter, his words were so esteemed, that it was a cause good & sufficient in any matter to say that Pithagoras said so. Hee was so good a philosopher, as scarce any deserueth to be his match. He kept iustice so much that after his death, the authority of his name ruled the people of Italy, which in time past was called Magna Grecia. He was so sparing & profitable that some think he neuer did eat any dainty meats: he taught many young men, whose aptnesse he knew alwaies by their countenaunce, gesture & maners. And he with al his disciples liued in common together, as well in loue as in other matters. For he taught them that true friendship was, to make one heart and minde of a great many hearts and bodie: insomuch that Daimon and Phythias, which were of his sect, loued so together (as saith Valerius Maximus,) that when Dyonisius the tyrant would haue killed the one of the, which desiring license to go & dispose

## The first Booke

dispose his goods befoze his death, was graunted his request, if hee could get another in the meane while that would be his pledge, who if hee came not againe at the time appoynted, should die for him: his fellow not regarding his life so much as his true friendship, became his pledge. And the other being let goe, came againe at his time appoynted to redeme his fellow from his death: which faithfulness in both, the tirant Dionisius seeing, not onely forgave them both: but also desired that hee might be the third of that fellowship, that had rather die then to faile in friendship. A notable example of most constant friendshippe, and a good instruction thereto. To one that asked him what hee thought of womens weeping, hee sayd: There are in womens eyes two kindes of teares, the one of grieft, and the other of deceit. To a couetous man, hee sayd: O foole, thy riches are lost vpon thee, and are very pouertie, for why? thou art neither the warmer, better fed, nor richer for them. It was asked him if hee desired to be rich, to which he answered, nay, saying, I despise to haue those riches, which with liberalitie are wasted and lost, and with sparing doe rust and rot. To one that was gayly apparelled, and spake vncomely things, he sayd, eyther make thy speech like vnto thy garments, or else thy garments like vnto thy language. It chanced a soole in Pithagoras ptesence to say that hee had rather be conuersant among women, then among Philosophers: to which he sayd, yea swine had rather lye routing in durt and in mire, then in cleare and fayre water. Being asked what new thing was in the world, he answered, nothing. Being asked what was philosophy, he said the meditation or remembrance

brance of death, laboring daily to get the soule libertie in this prison of the body. He was the first among the Grecians that held opinion, that the soule was immortall. He kept schole in Italy, and liued vnto a great age, and after that he was dead the people reuerenced him so much, that they made a Temple of his house, and worshipped him as a God. Hee flourished in the time of Nabuchodonosar King of Babylon. His precepts, prouerbes, and parables, shall follow in their places.

Of Periander. Cap. XXVII.

**P**eriander, as saith Heraclides, was borne in Corinth, his fathers name was Cipcelus: hee married a Wife called Licides, which was the daughter of Procleus a tyrant of Epidaur, and by her had two Sonnes, the one called Cipcelus, and the other Licophorne, of which the younger was very wise, but the elder was a foole. This Periander was well learned, and wrote a booke of two thousand verses. Neuerthelesse he was a tyrant, and exercised so much his tyranny, that all men did hate him: hee was about the xxxviij Olimpiad in Solons time, and hee executed his tyranny lx. yeres. Some say there were two Perianders, the one a tyrant, the other a philosopher, which might well be: neuerthelesse this tyrant is he whom Lacercius reckoneth for one of the seauen Sages, whose opinion I allow not: for like as he for his ciuill doctrine disalloweth Orpheus to be a Philosopher: so I for his euill liuing, disallow Periander to be any of the seauen Sages, although hee haue written many wise sayings. For as in Philosophie nothing is lesse allowed then ignorance,

so



## The first Booke

so in wisdom nothing is more abhorred then tyranny, in which this Periander excelled, insomuch, that when he was demanded why he continued in his tyranny: because it is dangerous (quoth he) for a man to yield himselfe either of his owne accord, or against his will. Nevertheless he would say, (as wicked Hanniball said of peace,) that who so would raigne in securitie, ought to endeuour them to haue their subiects obedient with loue, & not with force, and yet he himselfe sought nothing lesse. For on a time he being very angry, threw his wife being great with childe, downe a paire of staires, and trode her vnder his feet, and so killed her: and sent away his sonne Licophorne because he mourned for his mother, and draue him into Corcira: and afterward when he himselfe was very old, he sent for him again, that he might with his owne hands haue plaid the tyrant with him: which when the men of Corcira knew, they put him to death themselves, to deliuer him from his fathers tyranny. And when Periander heard that, raging in his fury, he tooke all their children and sent them to Aliattes a Tyrant to be slaine, but when the ship wherein they were, approched vnto Samos, they bowing to Iuno, were saued of the Samnites: which when Periander heard of, he being eightie yeeres old, what with sorrow, and what with madnes died. This was his life, which should not haue bene rehearsed, saue that for his good sayings, which shall be spoken of in their places. Neither would we that any man should take example thereby, but rather should see how shamefull a thing it is to haue the like conditions.

Of

## Of Phericides Cap. XXXVIII.

**P**Hericides the Sonne of Badis (as saith Alexander,) was a Syrian boyne, and was an hearer of Pittachus. Theopompus affirmeth him to be the first that euer wrote of Nature, and of the Gods among the Grecians. Many meruailes are written of him: for as he walked by the Sea side at Samos, beholding a ship sailing swiftly with full sailes, he prophesied that within a little while it should be drowned, & as he said it came to passe even in his owne sight. After that he prophesied (as there was indeed) that the third y<sup>er</sup> after, there should be an earth-quake.

Not long after when he was at Mallona, in the game place, he counsailed one Perilaus a stranger, to get him thence, and all his household, with as much speed as might be: whose counsaile he not regarding, was taken not long after (with the town and all,) of his enemies. He would say to the Lacedemonians, that neyther gold nor siluer ought to be worshipped, and that Hercules in his sleepe gaue him that commandement, which Hercules, also at the same time commanded the Princes to obey Phericides. Some apply this to Pithagoras. Hermippus saith, that when there was great war betwene the Ephesians and Magnesian, he being desirous that the Ephesians might winne the victorie, asked of one that passed by, of whence he was, who confessing himselfe to be an Ephesian, he commanded to draw him by the legges, and to lay him in the Magnesian field, saying, desire the Citizens, that when they haue got the victorie, they bury me (which am Phericides,) in

## The first Booke.

in this same place. Which when the Citizens knew, they were in good hope of victorie : and the next day, they overcame the Magesians in battell, and found Phericles dead, and buried him honourably. But some say, that hee flong himselfe downe headlong from an hill called Coriciam, and so to haue dyed, and to be buried at Delphos. Other some say that he died being consumed with lice. Aristoxenus saith, that when Pithagoras which came to visite him, demaunded how hee did, that hee putting his finger out at the doore, sayd, behold thy selfe : which answere after ward among learned men became a bye-word. Hee wrot an Epistle to Thales, wherein hee propheted of his owne death, saying that hee swarmed full of lice, and that hee had a feuer : and when any of his friends asked how hee did, hee shewed them his lovsse finger out through the doore, and desired them that the next day after they should come to his buriall.

### Of Plato. Cap. XXXIX.

**P**Lato the Sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the yere that Appollo was borne, as witnesseth Appollodorus. Which was in the fourescore and eight Olympiad, and dyed being lxxxiij. yeres old. It is said that when hee was borne, there came a swarme of Bees and hied in his mouth, which Socrates enterpated to be a signe of his great eloquence. Hee was a goodly man of person as sayth Alexander, and was therefore called Plato, which some say was for his eloquence, and some for his great forehead. Hee exercised himselfe

himselfe in his youth in wraſtling and ſuch like  
 feates, and gaue his minde alſo to painting, and  
 to write Poſſes, Meters and Tragedies. He  
 had a ſmall voice and an eloquent tongue. Socrates  
 dreamed that a ſwan let fal an egge, which hatch-  
 ed in his lap, and when it was fettered, it flew vp  
 on high, and ſung exceeding ſweet ſongs: and the  
 next day when Platoes Father brought him to  
 Schole to Socrates: O (quoth he) this is the  
 Swan that I dreamed of: and when he had lear-  
 ned much, and ſhould come before Dionile to a  
 Schole game, wherein learned men ſhould ſhew  
 their witty meters, and pithy writings, wherein  
 he that excelled, had a good reward: when he  
 had heard Socrates declare his, Plato threw his  
 owne into the fire, ſaying, O fire Plato hath neede  
 of thy helpe. And when Socrates was dead, he  
 went into Italy to Philolaum who was of Pitho-  
 goras ſect. From thence he went into Egypt, to  
 heare the Priests and the Prophets: where be-  
 ing ſore ſicke, he was healed by one of the Priests  
 with ſea water, by reaſon whereof he ſaid, the  
 Sea ebbeth and floweth all manner diſeaſes. He  
 ſaid mozeouer that al the Egyptians were Phry-  
 tions, he determined alſo to go to the Magitians,  
 but by meanes of the wars that were in Aſia, he  
 changed his purpoſe, and returned to Athens,  
 where he abode and wrote many goodly workes,  
 and drew together Heraclitus, Pithagoras, and  
 Socrates reaſons. And in ſenſible things he pre-  
 ferred Heraclitus: and in things that pertained  
 to diligence he tooke Pithagoras part: and in  
 ciuill matters and Morall Philoſophie, he eſte-  
 med moſt his Maſter Socrates. And he drew theſe  
 three parts of Philoſophie into one bode: Satirius

E

ſaith

## The first Booke

saith that he gaue an hundred pound to Philolaus  
for thre of Pithagoras Bookes.

He sailed thrice into Sicill to see the country,  
whereas Dionisius the Tyrant, Hermocrates son,  
compelled him to talke with him; and when Pla-  
to in his communication said that a tyrant ought  
not to doe that which was for his owne profit,  
except he excelled in vertue: the Tyrant being  
angry therewithall, said, thy words sauour of  
olde idle dottrels tayles: and thine also (quoth  
Plato) of a young Tyrant. For which this Ty-  
rant would haue slaine him, but was entreated o-  
therwise, and commanded him to be solde. And by  
chance there was one Annicer, a Cereniake, who  
gaue thirtie pounds for him, and sent him to A-  
thens amongst his friendes, who incontinent  
sent him his money againe, which he in no wise  
would receiue, alledging that other men were as  
worthy to care for Plato, as they. And when the  
Tyrant heard how Plato had sped, and was in the  
country againe, he wrote vnto him, praying him  
not to speake or write euill of him: to which re-  
quest Plato wrote againe, that he had not so  
much idle time as once to remember him. Some  
say when the captaine Cabria: which was guilty  
of death, fled, that he (when none else of the Citie  
durst) went with him. And when Corbilus a scote  
fer saw him enter into the Castle with him, he  
railed on him, saying, thou goest to helpe another,  
as though thou knewest not that we already owe  
thee Socrates payson.

To whom Plato said, when I warred for my  
Country, hee suffered perill with me, wherefore  
now for friendships sake, I will doe as much for  
him.

To

To one who because he reprov'd him for playing at dice, said, thou chidest for a small matter: indeed (quoth he) the thing is small, but the customeable vse thereof is no small thing. To one of his boyes which had displeased him, he said, if I were not angry I would beate thee. To one of his seruants which had done amisse, and excused him saying, it is my destenie, I could doe none other wise, he said, excuse thy selfe no more then, for it is thy destinie also to be punished. He dyed in the Scholes as some say, being broken in the middell, and was buried in Athens. His notable sentences, shall be added in their places.

Of Plutarch. Cap. XL.

**P**lutarch the Philosopher, was a man of wonderfull wit, well brought vp in his youth, well instructed in manners, and well furnished in all kindes of learning, who growing vp as well in vertue and learning, as in body and yeres, was chosen, and that worthily, to be the instructor of the Emperour Traian, whom he so well instructed, that his glory thereby was greatly augmented, as it is said in Policrato the fift Booke. He was faithfull in his sayings, and very eloquent in his words, and exceeding diligent and wary in his manners, of a chaste life and good conuersation. He gaue minde much to instruct & teach other, and wrote many Bookes, of which one entituled, The education of youth, which we haue in our English tongue (drawne therunto by the excellent and famous Knight, Sir Thomas Eliot, whose good zeale and loue both to further good learning, & to profit

## The first Booke.

profit his Country, appeared as well thereby as by other many workes which he hath painted himselfe to bring into our language) shewing wel his good affection that he had to the common weale. He wrote another Booke called, The instruction of Traian : in which he setteth out the office of a Prince, and what he ought to be, so excellently, as no man can mend it. He wrote also another Booke intituled Archigramatum, wherein he teacheth Rulers and Officers how to gouerne themselves, with diuers other things, among which the Letter which he wrote to Traian, what time he was created Emperour, is worthy to be remembered, in the end whereof he saith thus : Thou shalt rule all things euen as thou wouldest, if thou goest not from thy selfe. And if thou dispose all thy workes to vertue, all things shall prosper with thee. And as touching the gouernement of the Common weale, I haue taught thee therein already: which if thou dost follow, thou shalt follow me thy Master Plutrach, as an example of good liuing : but if thou dost otherwise, then shall this my Letter be my witnesse, that I gaue thee neither counsell, nor any example thereunto. When he was aged hee dyed, and was buried honourably. His worthy prouerbes, adages, parables and semblables shall follow in their places.

### Of Photion. Cap. XLI.

**P**hotion was Scholer to Plato and to Zenocrates : he was one of the chiefe gouernours of the Citie of Athens, and a man of such wonderful grauitie and constancy, that he was not lightly

lightl<sup>y</sup> scene to change his countenance, eyther to laugh or to mourne, nor to haue his hands out of his bosome, except in war: and when he was in the Countrey, he went alwayes bare footed, except it were in the cold Winter, whereof there was no better token then to see Photion goe shod. His speech was short, graue, vehement, and full of dark sentences. And therefore, the most eloquent Orator Demosthenes called him the hatchet that did cut his words: he alwayes kept himselfe in pover<sup>t</sup>y and base estate, he refused infinite treasure sent vnto him by Alexander. And although he had bene the generall Captaine of the Athenians in sundry wars, and honourably atchiued his enterprises, yet was he best contented to liue poorly. Finally, euen of his owne vnkinde Countreiman hee was condemned to death, whereunto he went with the same countenance that he had in authority.

## Of Philip. Cap. XLII.

**P**hilip King of Macedone, Sonne of Amintas, Father of great Alexander, he was from his childhood, a Prince of excellent wit and power, of whom these excellent things following are to be remembred. After he had vanquished the Athenians at Cheronea, he began to reioyce in his felicitie, but to the intent that he therefore should not be the more prone to iniuries towards his Subiects, nor to haue indignation at them whom he had vanquished, he then and euer after caused a childe to come to his chamber dore in the morning and cry vnto him with a loud voyce: Philip, thou art a man mortall. Which he obserued so constantly



## The first Booke

constantly, that he neuer went out of his chamber, or receiued any counsellours or sutors till the child had thrice spoken these words, notwithstanding he was a Danim.

### Of Plinie the second. Cap. XLIII.

**P**Linie the second, was famous, and a man of great vertue and excellent learning, (as also the other Plinie,) he wrote to Traian of the persecution of the christians, certifying him that there were many thousands of them put to death: of the which none did any thing contrary to the Romaine lawes, worthy persecution, sauing that they vsed to gather themselves together in the morning before day, and sing Psalmes to a certaine God whom they worshipped, called Christ: and all other their ordinances very bright, godly, and honest. Wherefore the persecution by commandement of the Emperour, was greatly diminished. He wrote (as it is supposed,) the most excellent worke called, The History of Nature. He liued in the dayes of the Emperour Traian, and dyed in the yeere after Christs incarnation one hundred and ten.

### Of Plantus. Cap XLIIII.

**P**lantus was a right worthy and excellent Poet, borne in Ambria, in the countrey of Italy. He had great felicitie & pleasure to spend his time in making and setting forth Comedies, and when he spent all his substance on players garments, hee was brought to such want, that he was faine for his liuing to serue a Baker in turning a  
querne

guerne or hand-mill. When he was vacant from his labour, he would write eloquent and pleasant Comedies: wherein he was reputed so excellent, that Eupius Strabo saith of him, he doubted not, but that the Muses would speake as Plautus did write, if they should speake Latine. He was in the time of Cato Censorius.

Of Pittachus Mittilenus. Cap. XLV.

**P**ittachus Mittilenus was a noble and excellent man: he was one of the seauen wise men of Greece. In his time he did exceed all men, both in learning and martiall feates. He was also of the Citie of Mittilene.

Of Pirrhus. Cap. XLVI.

**P**irrhus King of Epire, was a valiant and fierce warriour, sterne of countenance, and a man terrible to behold, he seemed to be framed and naturally inclined to Martiall prowesse. He was induced by a doubtfull answer of Appollo, to aide the Tarents against the Romaines, whom he ouerthrew in two great battailes, but with such losse of his owne Captaines, friends & Souldiers, that he said, if we ouercome the Romaines once againe, we shall be bitterly vndone. Wherefore greatly meruailing at the man-hood and vertue of the Romaines, he said with a loud voice to his friends: O how easie were it for me to subdue the whole world, eyther to my selfe by the aide of Romaine Souldiers, or to the Romaines if I were their King? He was receiued of the Macedonians for their King seauen months.

## The first Booke

He warred against Demetrius King of Asia, vnto whom he gaue a great ouerthrow, he reigned before Christ two hundred eighty and eight yeeres.

### Of Pacuius. Cap. XLVII.

**P**acuius was a famous and excellent writer of Tragedies, borne at Veindustum in Calabria, he was Alsters sonne to Ennius the Poet, he is commended of Quintilian for the grauitie of his sentences, the ponderousnesse of his words, & the authoritie of the perages which are in his Tragedies and Comedies, and that his stile seemeth somewhat rude, is to be ascribed to time, and not to his fault. He liued vnto the age of nintie yeeres.

### Of Pompeius. Cap. XLVIII.

**P**ompeius called Magnus, for his incomperable victories, (whose father was called Pompeius Strabo,) hauing so good a grace in his visage, that from his childehood he moued the people of Rome most entirely to fauour him for his singular beneuolence, continencie of liuing, martiall experience and knowledge, pleasantnesse of speech, fidelitie of manners, and easinesse in speaking too. He neuer required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared alwaies both nobilitie and gentlenesse, so that in his flourishing youth their shined in him manners both Princely and reuerend, he was of a liuely, stout, and noble courage. He fortunately preuailed & had commonly good successe in all his enterprises: he greatly triumphed

triumphed for his victories in Africke: being almost but a childe, he vanquished the valiant captain Sertorius, a man at that time most famous in prowesse: he vanquished also Methridates the great King of Pontus. And when a great number of the concubines of Methridates, women of excellent beautie were taken and brought vnto him, he would not company with any of them, but sent them to their friends: he subdued Armenia, Cappadocia, Phlagonia, Media, Scilicia, Mesopotamia, and sundry other Realmes. He brought to Rome (by reason of his triumphs & victories,) innumerable treasure of Gold and Silver: he afterward tooke to wife Iulia the daughter of Iulius Caesar, who liued not long. And when the amitie betwene Pompey and Caesar decreased, he was at the last by Caesar vanquished, who priuily fled by sea into Egypt, where being vnder the conduct of Ptholomeus he was slaine in a boat, his head being stricken off, and the body cast on the strand, wher it was privately buried, when he had liued aboue threescore yeeres, and from his youth in most high honour, wealth and prosperitie, on whom it did seeme that Fortune had poured all her treasures most prodigally.

Of Quintilian. Cap. XLIX.

**Q**uintilian in his time was a worthy and famous man: and being a perfect Rhetoritian, taught Rhetorike in Rome, and receiued his salary and stipend out of the Emperours Exchequer. He flourished in the time of Ignatius, who gouerned the congregation of the Christians at Antioch.

Of

## The first Booke

### Of Solon Salaminus. Cap. L.

**L**Ike as there is among writers great variance (as I said before) about the first Philosopher, euen so is there great contention, which were the 7. Sages : but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because we intend not so much to shew the persons and names, as their good doctrine, therefore it shall be sufficient that a wise and approved Philosopher hath said such things as to them are attributed : yet as for good causes I haue allowed Socrates for the first morrall Philosopher after Laertius minde, so doe I best allow Laertius iudgement in this matter, which saith that these were they : Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus. Of whom although Periander were a tyrant, yet because that for his good doctrine, he hath of the learned long time bin allowed, therefore shall he enjoy that forme which they haue all giuen him. Of Thales we haue heard already, after whom Solon is next, which was Son of Existides, and was bozne in Salamina, and thereof was called Salaminus : he gaue many good laws, & did many noble deeds worthy to be remembered. Among which, this is very notable : after that the Athenians and Megarences had made great warre, and soze slaughter betwene them, to haue had the segnioritie of his Countrey Salamina, and both were soze wearped with warres, they made a Law at Athens that no man on paine of his head should speake or perswade ought to challenge the Island any moze. Then Solon being troubled and thoughts

thoughtfull for his Country, fearing lest with holding his peace he should doe small good to the common-weale: and againe, if he should speake, it should be for his hurt, sodainely fained himselfe mad, thinking thereby not onely to speake, but also to doe such things as were forbidden. And disguising himselfe, hee ran abroad among the hartlesse people, and there in the manner of a Crier, he perswaded the people that which was forbidden, and stirred by their minds so much, that incontinent they began warre, to obtaine the Island, and so at last they got it. Hee perswaded them also to challenge Chersonesum, a citie in Thraci, affirming that it was their right. And by this means so won the peoples loue, that they gladly wold haue made him ruler: but as saith Socrates, hee had a neighbour called Pisistratus, which tratterously endeauored to hurt him, whereof as soone as he had knowledge, he armed himselfe, and went into the street, and when hee had called a great company about him, he discouered Pisistratus treason, and not onely that, but said also that hee was ready to amende it, and would be glad to fight for his libertie, saying, ye men of Athens, I am wiser then some, and balianter then other some: I am wiser then those that marke not Pisistratus, & I am balianter then those which know him, and dare not for feare shew what he is. But the Senate that tooke Pisistratus part, sayd hee was madde: and when he saw hee could haue no redresse, he layd downe his harness before them, and sayde: Countrie, I haue alwayes holp thee with word and deede: and then sayled into Cypres, and there met with Cresus, who demanding of him whom he thought happy: hee sayd: Thales of Athens, and Bito, and such, other, which

## The first Booke

which all men speake of. Another time when Cresus had garnished himselfe richly, and was set in his high throne, he asked him if euer he had seene a more gorgeous sight? Pea (quoth he) both Capons, Pheasants, and Peacokes, for their goodly colours are naturall. From Cresus, he went into Scilicia, and there builded a Citie, and after his owne name called it Solons. He made many good Laws for such as were warriours: for if any had got victorie, he should haue a great reward for his labour, and such as were slaine, had their Wife and Childzen found of the common purse euer after. He made a law that no Executour should dwell with any Orphanes mother, nor that any should be Executour, to whom after the heires death the goods should belong. And that no ring or seale maker should keepe the print of any old seale. And that whosoever had put out a mans eye, should lesse both his own for it. And that whosoever took ought that was not his own, should die for it. And that if any gouernour were found drunken, to die for it. And that no man should giue any dowrie with his daughter, with many more good Laws. When he was demanded, why he made no law against such as killed their Father or Mother: he answered, because it is a desperate mischiefe. Being demanded how men might best keepe them from breaking the Law? He said, if such as haue no wrong, be as sozie and careful as those that are wronged. He would say to rich men, aboundance groweth from riches, and decayne out of aboundance. He wrote many bookes both of verses, Laws, and other matters, besides many witty Epistles. He flourished in the fortieth Olympiad, and was Prince of Athens the third

third yere, which was from the worlds creation 4675. yeres, he liued lxxx. yeres, and dyed in Cypres, commanding his seruants to carry his bones to Salamina, and there being beate to powder, to sow them about the Citie. Dioscorides writeth, that when he was asked why he wept for his Sonnes death, sth it profiteth him nothing, he answered: euen for this cause I wepe, because I can profit him nothing. Thus much of his Lawes and answeres: the rest of his sayings shall be spoken of in their places.

### Of Socrates. Cap. LI.

**S**ocrates (as sayth Plato) the Sonne of Sophroniscus a Lapidarie, and his Mother Phenareta a Myd-wise, was borne at Athens, a man of a wonderfull wit, and as some say, was an hearer of Anaxagoras and of Damon. But Duris sayth, that he was a seruant and that he graued in stone, and that the Gracie, thre goodly Images were of his caruing: Wherefoze Timon calleth him a caruer of stones, and a baine Greeke Poet, and a subtil Oratour. For in his Orations he was sharp and prompt, and was therefore forbidden to teach it by xxx. tyrants as sayth Xenophon. But (as sayth Fauorinus) he with his Disciple Eschernes opened the fields of Oratory craft. He got money to finde himselfe withall by his handwork, from which Crito deliuered him because of his wisdome, & became his scholler, as Bizantius saith, But after that Socrates perceiued that there was no fruite in the speculation of naturall Philosophy, and that it was not greatly necessarie to the outward manners of liuing, he brought in the kinde



## The first Booke

kinde called Ethnick, that is, Morall Philosophie, and taught it daily both in the shoppes and streetes, and exhorted the people chiefly to learne those things which should instruct them in manners, which were needefull to be vsed in their houses: he vsed sometime through vehemencie of of his communication to shake his hand, and stir his finger, yea, and to pull himselfe by the haire also, and was therefore mocked of many, which he suffered patiently, and was so patient that when one had spurned him he suffered him: and being asked why he strooke not againe, he asked, if an Ass had kicked him, if hee should kicke againe. When Euripides had giuen him a worke of Heraclitus to read, and asked him what he thought by it, he answered, such things as I vnderstand are very mysticall, and so I thinke those be which I vnderstand not: but surely they lacke some Appollo to expound them. He tooke great care in the exercise of his body, & was of a comely behaviour: he was also a good warriour, for when Xenophon was in the warres fallen from his horse, he caught him & saued him. Another time when the Athenians fled away hastily, hee himselfe went ieadsurely alone, looking backe oftentimes priuely, and watching to reuenge him, if any man with his sword durst venter to invade his fellows, he warred also by sea, and when he had valiantly fought & ouercome his enemies, he gaue willingly the victorie to Alcibiades, whom (saith Aristippus) he loued greatly: he was of a constant mind, & inuincible reason, and exceeding carefull for the common weale: he was also thristie and continent. When Alcibiades would haue giuen him much Lime and Sand to build him an house, he sayd, if I lacked stones,

thoues, and thou wouldest giue me a whole hide, to make me a payre, should I not be mocked if I take it? When he beheld many times the multitude of things that were sold, he would say, good Lord, so many things there be that I neede not. He would say commonly, that gold, silke, and purple, and other such things were more meere to set forth Tragedies, then necessary to be bled: he liued so sparingly & temperately, that many times when there were plagues in Athens, he only himselfe alone was neuer sick. Aristotle saith that he had two wiues, the first Xantippe, of whom he begat Lamprocles: and the other Matrone, Aristides daughter, whom he took without dowry, of whom he begat Sophroniscus, Menexemus, Satirus, and Hieronimus. Rhodus saith that he had both at once: for the Athenians being consumed with warres, and moraine of people, to augment the Citie, decreed that euery man should haue two wiues, the one a Citizen, and the other what he would, to beget children of both, which Law Socrates obeyed: he dispised greatly such as were proud and high minded and wranglers. He glozied greatly in poore fare, and said that such were most like vnto God that lacked fewest things: he had a great gift both in perswading and also in diswading: for he (as saith Xenophon) perswaded a young man which was mercilesse and cruell against his mother, to reuerence her: he diswaded also Platoes brother who was desirous to haue come into the common weal, and caused him to leaue off, because he was rude and ignorant in things. Being asked what was the honour of young men, he answered, to attempt nothing too much. To him that asked him whether it were better to marry

## The first Booke.

or no: hee sayd, which so euer thou doe, it shall  
repent thee. He would say that hee wondred much  
at men which with great diligence endeauoured  
to carue and make stones like men, and tooke so  
little heede to themselves, that they both seemed  
and were like vnto stones. Hee exhorted young  
men to behold themselves oft in a looking glasse,  
to the intent that if they were beautifull and well  
formed, they should doe such things as becommen  
their shape, but and if that they were ill fauoured,  
that they should with learning and good manners  
hide their deformitie. When he on a time had bid-  
den many rich men to dinner, and his Wife Xan-  
tippe was ashamed of the small preparation that  
he had made, he said, be content Wife, for if our  
guests be sober & honest men, they will not despise  
this chere: and againe, if they be riotous and in-  
temperate, we shall be sure they shall not surfet.  
He said some liued that they might eate: but hee  
did eate that he might liue. Being on a time re-  
uiled, and asked why hee spake nothing: because  
(quoth he) that which he speaketh pertaineth not  
to me. ¶ That men could now a daies so take such  
matters. Another time when it was tolde him that  
one had spoken euill of him, he sayd: he hath not  
learned as yet to say well. When Alcibrades told  
him that he could not suffer the frowardnesse and  
scolding of Xantippe, as he did: no, (quoth hee)  
but I can, I am so bled thereto: canst thou not  
at home suffer the gagling geese: yes (quoth Alci-  
biades) for they lay mee egges, marry (quoth Socra-  
tes) and so doth Xantippe bring me forth children.  
On a time when his wife in the open strate pluc-  
ked his cloake from his backe, and some of his  
acquaintance counselled him to haue stroke her  
therefore,

therfore, he said, yea sir, ye say wel, that while we are brawling and fighting together : euery one of you might cry, now to it Socrates, yea, well said Xantippe the wittiest of the twaine. He counsailed that men should so go to their wiues, as horsemen doe to their fierce horses: with a pritty similitude he couloured his patience, saying, like as an horse being broken of an horse-keeper, suffreth euery after any man to ride vpon him, so I by the vse of Xantippe can suffer all other folke.

Finally, he daily saying and doing such things, was prayed of Appollo to be the wisest man that liued : at which, diuers being displeased, and because that he reprobued some which thought themselves very wise men, to be very fooles : they not content, conspired against him, and accused him, saying, Socrates breaketh the Lawes of the Citie, which haue bene giuen of our Elders, supposing that there are no Gods, and bringing in other new spirits: (for Socrates held opinion that there was but one God, who was without beginning and ending, who had made and gouerned all things, and that the Soule of man was immortal, and that euery man had two spirits assigned him of God, and therefore he despised their Gods, and would not worship them,) and against right and law he corrupteth our youth: wherefore let him dye.

When this was put vp against him, Lissias a Philosopher wrote an Apologie for him, which when hee had read hee said, Lissias the Oration is good and excellent, but surely it is nothing meete for mee, (for why? it was more iudiciall then should seeme meete for a Philosopher.) And when Lissias demanded of him whether it was so good, why it

If

was

## The first Booke

was not meete for him, he said, Garments and shoes may be both good and faire, and yet vnfit for me. But while he was iudged, it is said that Plato stood by in his defence, and could not be suffred: and so he was condemned by eighty Iudges, and cast into prison, for whom the Prince of Athens was very sorry, but the sentence which the Iudges had giuen vpon him, which was that he should drinke poyson, could not be reuoked.

The King had a ship fraught with sacrifices which he offered to his Idols, which then was abroad, and he would giue no sentence vpon any mans death befoze it came to Athens: wherefoze one of Socrates friends called Inclites counsailed him to giue a certaine summe of money to the keepers, to let him scape away secretly, and so to goe to Rome, but Socrates said he had not so much. Then said Inclites, I and thy friends haue so much, which we will gladly giue to saue thy life if thou wilt.

To which Socrates answered, I thank you and my friends, but sth this Citie wherein I must suffer my death, is the naturall place of my birth, I had rather dye here then else where: for if I die here in my country without deseruing, onely because I reprove their wickednesse, and their worshipping of vaine Idols, and would haue them worship the true God: if these men of mine owne Nation persecute me for saying and maintaining truth, euen so will strangers wheresoeuer I become: for I will neuer spare to say the truth, and surely strangers would haue lesse mercy on me then mine own country folk. Being thus minded, he continued still in prison, teaching his scholars

lers which resorted to him, many things both of the composition of the Elements, and also of the Soule, but would write nothing, for he said that wisdome ought to be written in mens harts, and not in beasts skinnes, neuerthelesse his Scholer Plato wrote well nigh all that he taught. A little before he should be put to death, he desired that he might bath himselfe, and say his Orisons: which he did, and called his wife and children, and gaue them good instruction. And when he went toward the place where he should finish his life, his wife went after him, crying, alas, my husband dyeth guiltlesse: to whom he said, why woman, wouldest thou haue me dye otherwise? and sent her away. So when the cup of poyson was deliuered him to drinke, his friends began to wepe, wherefore he blamed them saying: I sent away the woman because she should not doe as you doe. Then Polidorus proffered him a precious garment to dye in, to whom he said, hath not mine owne coat serued me to lue in, why then may it not as well serue me to dye in? And then after he had commended his soule to God, he dranke the confectioun. And as he was in trauaile of death, one of his Disciples, saide, O Socrates full of wit, yet teach vs somewhat while thy speech lasteth, to whom he answered, I can teach you no other wise now dying, then I taught you in my life time. Thus finished he his most godly life, being seauenty years old. His godly sayings shall be spoken of in their places.

## The first Booke.

### Of Seneca. Cap. LII.

**S**eneca the Philosopher, an excellent wel learned man, was bozne in Corduba, and therefore called Cordubensis : he was scholer to Stratus, the Stoike, and was Lucane the Poets countryman. He flourished at Rome in the time of the Emperour and Tyrant Nero, whom he taught in his youth in learning and manners, which afterwards was cause of his death. In the time of this Seneca, Peter and Paul came to Rome and preached there: and when many of Nero the Emperours house gathered together to heare Paul, Seneca among the rest, was so familiar with him, and delighted so much to heare the diuine seruice, & wisdom which he saw in him, that it grieved him to be seperated at any time from his communication, insomuch that when he might not talke with him mouth to mouth, he vsed communication by Letters oft sent betwene them. He read also the writings and doctrines of Paul before the Emperour Nero, and got him the loue and fauour of euery body, insomuch that the Senate wondzed much of Paul. This Seneca was a man of very chaste life, and so good, that S. Hierome numbred him in his bedozone of Saints, prouoked therto by his Epistles which are entituled, Seneca to Paul, and Paul to Seneca. After he had liued vnto a middle age, he was slaine by Nero the Tyrant, two yeeres before Peter and Paul suffered their glorious martyrdome: for Nero on a day beholding him, and calling to minde, how he when he was his Maister did hate him, he conceiued hatred against him, and being desirous to reuenge himselfe

himself, and to put him to death, gaue him licence to chouse what kinde of death he would: Wherfore Seneca seeing that his tyranny could not be appeased, and supposing that to dye in a beynes was the easiest kinde of death, desired to be let bloud in the beynes of his armes, and so dyed: which death (as some thinke,) was fore-shewed in his name, Seneca, that is to say, Se necans, which signifieth in English, a killer of himselfe. He wrote in his life time, many goodly booke, out of which shall be picked some of the most pittie sentences, both of Precepts and Counsels, and also of Proverbs, Adages, Parables, Semblables, which in their places hereafter shall follow.

Of Sigismund Emperour. Cap. LIII.

**S**igismund was the sonne of Charles the fourth, King of Boheme, and of Hungary: he was ordained Emperour: he was a prudent, wittie, learned, and noble Prince, in person and countenance of such maiestie, as was comely and meete onely in a great Monarchie & Ruler of the world. But in war and deedes of armes vnfortunate: for he was oftentimes ouerthrowne and chased of the Turkes, and other enemies. And for that he was King of Boheme he had it by succession after the death of his brother Vincellaus. He reigned twentie and seauen yeres, and departed this life.

Of Thales Milesius. Cap. LIIII.

**T**Hales (as saith Herodorus, Democritus and Duris,) had to his father a noble man, called Examius,



## The first Booke

Examinus, and to his mother Cleobulina, of the  
 stocke of Cadmus and Agenor. And was borne  
 (saith Plato) vnder Damanius Prince of Athens,  
 and is the first that euer was called a Sage, or  
 wise man. He flourished at Miletum, what time  
 Oseas was Iudge of Israell, and Romulus Em-  
 perour of Rome: what time Senacherib King of  
 the Chaldes, sent the Assyrians to inhabit Jewry,  
 which by the counting of Eusebius was the 4550.  
 yeere from the creation of the world. This Thales  
 was very well learned both in Astronomie and  
 Physicke, and wrote many worthy works, & was  
 a Citizen of Miletum, (as Phalerius writeth,) &  
 was come of a noble linage, who after he had dis-  
 patched his businesse belonging to the Common  
 weale, gaue himselfe to the searching of naturall  
 causes. And surely, he was a profitable Counsa-  
 lor to the Common weale: for when as Cresus de-  
 manded to haue had his fellowes, he would not  
 grant to it, which afterward when Cyrus had got-  
 ten the victorie, was cause of sauing their Citie.

Heraclitus saith that he liued solitarily: but  
 some say, he toke a wife, and had a childe called  
 Cidistus: but others say that he liued chaste all his  
 life long: and when it was asked him why he  
 would not get children, he answered, because he  
 would not be bound to loue them. When his mo-  
 ther cryed on him continually to take a Wife, he  
 would say he was too yong, and afterward when  
 his youth was past, and his mother still impo-  
 rtunate, he would say, it was out of season and  
 too late. He would say alwayes he was bound to  
 thanke Fortune, but for thre causes chiefly: first,  
 because he had reason, and was not a beast: se-  
 condly, because he was a man and not a woman:  
 thirdly,

thirdly, because he was bozne a Grecian, and no Barbarian.

He said there was no difference between death and life, and being asked therfore why he died not: because (quoth he) I should then make a difference. When he was asked whether God knew mans euill works: yea, (quoth he) and their thoughts to. To an adulterer that asked him whether he might sweare that he was no adulterer, he said, perjury is not worse then adultery. When he was asked what thing was hardest, he answered a man to know himselfe: and what was easiest, he said, to admonish other: what was sweetest, for a man (saith he) to vse that he hath: what is God, that which lacketh beginning and end: and when he was asked what was the most difficult and seldomest scene thing, he answered, an old Tyrant: a seldom scene thing indeed, for God eyther taketh them away before they olde, or else ere their olde age changeth their hearts. Being demanded how a man might best suffer aduersitie, to see (said he) his enemies in worse plight then himselfe. It was asked him how we might liue best, and most righteously, to which he answered, In flying those things our selues which we reprove in others. Being asked who was happy, he said, he that hath his bodily health: is fortunate in riches: not of a vaine minde, but learned. These are part of his witty answers: his precepts, prouerbes, and semblables shall be spoken of in their places.

This Thales (as witnesseth Appolidorus) liued seauenty eight yeeres: Socrates saith nintie yeeres, and that he dyed in the eight & fiftie Olimpiade, and flourished in Cæsars time, to whom he promised, that he would cause the Riuer Alin to runne

## The first Booke

backwards against the streame. There were many more of his name, as testifieth Demetrius, Durus and Dionisius : but this Thales Milesius the sage, being old and woꝛne with age, dyed of heart, whyles he beheld a triumph. Some say, that as he went forth of his house to behold the Stars, he fell downe sodainly into a pit, and was therefoꝛe mocked of an old wife that he kept in his house, with this saying : O Thales, how thinkest thou to comprehend those things that are in heauen, when thou canst not see such things as are befoꝛe thy eyes?

### Of Theopompus. Cap. L V.

**T**Heopompus was an historiographer, after the time of Herodotus and Tucidides : hee was also an auncient Poet, and a King of Lacedemonia.

### Of Tiranus, otherwise called Theophrastus. Cap. L VI.

**T**Heophrastus Eresius, as saith Athenodorus, was a Fullers son, and was first an hearer of Leucippus, a citizen of his owne Country: Afterward when he had also bin an hearer of Plato, he got him to Aristotle, whose successoꝛ he was in keeping of his Schole after his departure vnto Chalcides. He was a man of exceeding wisdom, and of singular study, and Scholemaster (as saith Pamphila) of Menander, the Writer of Comedies : he was a very friendly man, & gentle to be communed with. Cassander tooke him to him, and Ptholomeus sent foꝛ him, he was so beloued of the Athenians,

Athenians, that when Agnonides had accused him of heresse, they would haue killed him for his accusation. Ther came from al places to heare him as good as two thousand men, who became his scholars: all which notwithstanding, he was neuer the prouder or higher minded, but continued one in vertuous humblenesse. In his time Sophocles Amphicides sonne, made a Law, that no Philosopher should keepe Schole vpon paine of his life, without the agreement and decree both of the Senate and the people: wherefore he with many moe of the Philosophers departed for a time: but the yere following, when according to their good order, Philo called Sophocles to the account of his doings, they returned againe, and the Athenians abolished the law, and fined the maker thereof in five Talents, and restored to Theophrastus the regiment of the Schole. And wheras before time his name was Tiranus, Aristotle named him Theophrastus, because of his diuine and witty patience. He vsed oft these notable sayings: we may better trust an vnbridled horse, then a disordered woꝛd. Time is the most precious experience. He dyed being fourescore and five yeres old, when he had a while taken himselfe to ease. When his Scholers before his departure, asked if he would command them any thing, he said, I haue nothing to say vnto you, saue that this life maketh many things seeme sweet thzough the shew of glory: but we all dye as soone as we enter into this life: for nothing is moze vaine then desire of glory, but endeouour to be happie and blessed, and eyther regard not the performance of this precept, because the laboꝛ therof is great: or else diligently indeauour to follow it, for therby you shall attaine exceeding

## The first Booke

exceeding great glory. Moreover, the baineness of this life is greater then the profit. But seeing I am not able to counsell you what to doe, consider you among your selues what is best to doe. As he thus said, he gaue vp his Ghost. The Athenians kneeling befoze him after his death worshipped him openly. He wrote many notable works, whereof at this day we heare but of few, so many good things haue been lost through negligence of men, and iniurie of time: he dyed very rich, as may appeare by his testament, which Laertius hath written out at length. With diuers other things which to auoyd superfluitie I haue omitted. His vertuous sayings shall follow in their places.

### Of Xenophon. Cap. L VII.

**X**enophon the Son of Grillus, was borne at Athens, he was shamefast, and exceeding beautiful. It is sayd, that Socrates met him in a narrow lane, & would not let him passe till he had answered him to diuers questions, & when he asked him, where men were good and bad, whereat he stayed and could not tell. Socrates sayd, come with me and learne: And so he did vntill such time as he went to Cyrus, whose fauor he obtayner, and became in great reputation with him, and wrote all his actes, he had a woman called Philecia, which followed him, by whom hee had two children. Hee had much trouble in his life, and was banished, & fled from place to place till he came to Cozinth, where he had an house. And when the Athenians intended to succour the Lacedemonians, he sent his two Sons, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which  
battell

battell Diodorus returned, without doing any great feate: but Grillus fighting manfully among the horsemen, died about Mantinis. And when Xenophon (which was doing Sacrifice with his crowne on his head heard that his son was dead, he put off his crowne: but when he afterwards heard, that he dyed fighting valiantly, he put it on againe, not so sorrie for his death, as torous of his valiantnesse. He died at the Citie Corinthum, as saith Demetrius, being very old: a man both good and valiant, expert in riding and hunting, and greatly skilled in martiall affaires, as appeareth by his works. He was also religious, & much intentiue about sacrifice, & was a follower of Socrates. He wrote xlii. bookes intituled euery one by a sundry name: and Tucidides works, which by negligence were lost, he brought to light. And was himselfe so pleasant in his stile, that he was called the Muse of Athens. There were more of this name, of whom this is the chiefe, whose good sayings and precepts hereafter shall be touched.

#### Of Xenocrates, LVIII.

**X**enocraes the Sonne of Agathenos, was borne in Calcedony, he was Platoes Scholler euen from his youth. He was blunt witted and slow insomuch that Plato speaking of him and Aristotle, would say, that the one had need of the spur, and the other of the bridle. He was graue and earnest, and dyd in his communication. He was much in the Schooles, and if at any time he went into the Towne, boyes and foolish people would cry after him for the nonce to anger him. He was so chaste, that when men for the nonce had hired an harlot

harlot to meddle with him, which lying with him many nights could not obtaine her purpose, she said he was an Image and no man. When his fellowes would cast into his bed Laïs (which was at that time the fairest strumpet in Athens) when she would entice him with her whozish conditions he would cut his owne members, because she should not overcome him. Being sent with other Ambassadors to Philip, when all the rest took rewards and banketted with him, he would not: Insomuch, that when Philip many times would talke with him, he refused. For which cause Philip admitted him not for any Ambassadors. And when he with the rest of his fellowes was returned to Athens, they sayd, that he went with them in vain. And when (according to the law) he should therefore pay a forfeite, he counselled the rulers to take good heed to the common-weale, saying that Philip with giftes had corrupted all the other Ambassadors, but could not make him graunt by any manner meanes, which (they hearing) esteemed him more then euer they did before. Being sent another time to Antipater to redeme the prisoners which he had taken in battell, Antipater desired him to dine with him, which he denying, sayd: I came not to dine and banket, nor to take pleasure with thee, but to redeme my fellowes from the sorowes which they suffer with thee. And when Antipater heard the wisdom, and saw the constant minde of the man, he gently intertaining him, deliuered his prisoners. When Dionisius in his presence said to Plato, some bodie shall take from thee thy head, he sayd, that they shall not, except they take away mine first. He liued ho-  
lily, and wrote exceeding many goodly woorkes, and  
died



died being lxxxij. yeres olde. His goodly counsels  
shall be spoken of in their places.

Of Zeno Eloates. Cap. LIX.

**Z**eno Eloates the Son of Piretus, by adoption  
became Permenides son: he was of body large  
and tall, and learned of his adopted father  
his Philosophie, wherein he became so excellent,  
that as Plato and Aristode saith, he was the first  
deviser of Logicke. He was a noble man both in  
governing the common-weale, and also in tea-  
ching of Philosophie. There was in his time  
one called of some Nearchus, of other Diomedes,  
which vsurped the gouernance of his Countrie,  
and there according to his lusts, without respect  
either of Law or Justice, vsed all poynts of Ty-  
ranny. Wherefore Zeno with other conspiring to  
put him downe or drive him thence, were preuen-  
ted of their purpose, & Zeno taken. And when the  
tyrant inquired of him what confederates & pro-  
uision of weapons they had, he minding to make  
him afraid, confessed that all those whom the Ty-  
rant trusted most, and took for his chiefest friends,  
were of counsell in his conspiracie. And when hee  
told him certaine things openly of some of them,  
he sayned that he would secretly shew him greater  
matters. And when the tyrant therefore went neer  
him, and bowed his head to him, hee with his teeth  
caught him by the eare, or as (Demetrius sayth) by  
the nose, and left not his hold till he tare it quite  
away. But when the tyrant, the more incensed here-  
with, brought him to the rack, as saith Antisthenes  
he would confesse nothing more then what he did  
at the first. Wherefore as sayth Hermippus, he was  
by



## The first Booke

by the Tyrant put into a mortar of stone, & there pounded with a pestle to force him to bewray his confederates.

And when he was therewith almost killed, he cried out to the people, lie vpon you cowards, that ye can suffer a Tyrant, the destruction of your country thus to deale with you, and though nothing else might moue you, me thinks this cruelty which I sustaine of him for my countries sake, and yours, were sufficient. And when he had so said, because he would confesse nothing, he bit off his owne tongue, and spat it out in the tormenters face, who therefore killed him, as Hirmippus saith. But Antisthenes saith, that the people moued partly with his words, but more with his manhood and grieuous torments, fell immediately into a rage, and with stones killed the Tyrant. He dispised al pomp and glory, and for iustice and truth sake, suffered all kinde of torments. When men railed at, and slandered him, he would be angry, and when diuers Philosophers would therefore reprove him, he would make this answer: If I should not be moued with reproches, then should I neither delight in praises. His other sayings shall be noted in their places.

The summe of all.

*In this first booke of Philosophers I briefly declared,  
The right order of their liues and godly conuersation,  
Whose examples of vertue ought ioyfully to be embraced,  
And to be followed of all men without exception.  
Their counsailes are comfortable in euery condition,  
And next diuine Scriptures there is nothing more true,  
Then their godly doctrine, to trade men in vertue.*

THE

## THE SECOND BOOKE.

### Of Theologie Philosophicall. Chap. I.

**B**Ecause the name of Philosophers or heathen is a thing very odious to ignorant eares, who will not onely suspect, but also dispise whatsoever the heathen teach, taking them for Infidels and misbelēuers, therefore I thought it good before I came to their Precepts, to shew their opinion concerning religion, that it may be knowne what they belēued of God, of themselves, and of his workes: all which they themselves call Philosophie: for no doubt Common weales wherein they dwelt, had sundry Religions, and those most vile and shamefull: some worshipping their owne deities, as Idols and Images of men, beasts, diuels, and other things: other some the Creatures themselves, as Spirits, Diuels, Sunne, Moone, Stars, Elements, Men, Serpents, Onions, and other like, and with fond and detestable Ceremonies seruing them with drunkenness, lecherie, & sacrifice of all kindes of Cattle and Fowle; yea, murdering children, men and women; yea, euen their owne selues, to doe their Gods homage: But Philosophers of whom I treat, although for feare, obedience, and quiet sake they seemed to do as the common people did, yet they knew by the search of nature, that there was but one

## The second Booke.

one God, and that all their religions were wicked and abhominable. And therefore some of them cryed out vpon them, and rather suffered death, then agreed to allow them : as for example, Socrates, whose life you haue before in folio 31. For as S. Paul sayth, that consideration of the Creatures which they saw, draue them to confesse there was a Creatour, who as by his wisdom and power he had ordained all things, so by his prouidence and goodnesse, ordered and preserved them. They perceiued also that there was in themselves a reason and minde, which attained to the knowledge of God, and had power to comprehend and command spirits, which sith they be immortall: their soule must needs also be immortall, because it had power ouer immortall things. But although they knew God and themselves in this wise, yet overcome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatrie for their bodily commoditie, following the lust and sensualitie of the flesh. But none of these heathen Philosophers (or sure very few) were of that sort, but like true, wise and constant men, both knew God, and serued him with puritie of life, which is his true seruice: wherof what they thought, and what they taught is declared in this booke, which I call their Theologie, because it concerneth specially their doctrine of God, which when it shall be read and duely considered, I doubt not but the odiousnesse of their heathen names shall so little trouble any man, that their precepts shall the rather be accepted, considering that they be both honest and naturall, and come from such men, whose heathen liues doe staine in vertuous perfection, (I am  
sozrie

sozry to say it, but moze sozry to see it, your honest  
profession that now be oꝝ ought to be Christians.

Of God, of his Workes, of his Mercy, and  
Iustice. Cap. II.

**T**he order of all things that are visibler in this Aristippus  
world, declareth that there must needs be  
one principall cause and beginning, which  
we call God; and also that the same order cannot  
be without pꝛouidence, and one perpetuall Go-  
uernour.

That is God which lacketh beginning and en- Hermes.  
ding: which God being made of none, hath by his  
owne power created all things.

God is the beginning of all things.

He onely is to be knowne and taken foꝝ a God Plato.  
which is not onely a creatoꝝ, but also a comforter,  
a preseruer, a sauiour, and a deliuerer.

There is a God that doth rule and gouerne all Cicero.  
things, who maintaineth the course of the Stars,  
the changes of times, the alteration and order of  
things, beholding both sea & land, who so plainly  
seeth, both the liues and doings of all men.

There is a liuing God, who onely knoweth, Cicero.  
who onely remembreth, who foꝛe-seeth, govern-  
eth, and moderateh all things, and he it is that  
liueth foꝛ euer.

There is no kinde of men so rude, oꝝ so dull,  
who though they be ignorant what god we ought  
to haue, yet that knoweth not there is a God.

This seemeth to be a most sure and principall  
occasion why we should thinke there is a God,  
because that there is no Nation, so savage and  
brauitall: noꝝ any man so barbarous and rude,  
whom

The second Booke,

whom the opinion of God hath not truely touched.

Who is so bitterly mad, who when he looketh vp into heauen, doth not thereby know, that there is a God? or thinketh those things to be done by chance which are made by so great power? the order and alteration whereof no man is almost able by any Art to conceiue.

What can be so plaine and manifest, when we looke vp into heauen, and behold the Sunne, the Moone and the Starres shining with glory in heauen, as that there is some God who ruleth and gouerneth them?

Let all men in this be truely perswaded, that God is the moderatoꝝ and gouernoꝝ of all things, and that all things also be done by his onely power, and appointment, and that he it is, who most cleerely beholdeth euery man, both what he doth, and what he admitteth in himselfe, with what minde and godlinesse he doth loue and fauour religion, and that he hath also a regard both of goodly and wicked men.

Plato.

God is without any body, inuisible and also immortal: whose forme cannot be comprehended with the eyes of mortall men, noꝝ yet described by any sensible knowledge.

Plato.

God in power is in all things, and in euery part of the world, and by his prouidence all things are preserued, gouerned and moued. And he himselfe is of none other epyther moued oꝝ gouerned but is the first comprehensible mouer.

God is the principall and chiefest God about all nature, whom all creatures honour and love foꝝ.

The diuine nature & substance of God suffreth  
neith

neither change nor end: for it is both immutable and infinite.

In God or about God can be no euill: therefore Plato: all euill is far from God: for all goodnesse proceedeth from him, and he is the onely fountaine and principall goodnesse.

God as he is almightie, so may he worke in all things after his owne minde and will except in Justice.

There is nothing that God cannot bring to passe, and that without labour and trauaile.

God is all goodnesse, all charitie, all loue.

The God immortal hath made all things communicable to men mortall, except immortallitie, & therefore he is called immortal, because he never dyeth, and we also be called mortall and failing, because we all take an end. Mar. Aur.

God the authoz of all goodnes hath created all good things.

God is carefull for all, as well small as great. Plato.

God is pittiful, for though he giueth vs paine Mar. Aur. yet he keepeth the fault close.

In all thy troubles commit thy selfe onely and altogether vnto the most high and mighty God, and feare not men that threaten, nor trust men that speake faire, but trust him that is mercifull, true of his promise, and able to make his word good.

To looke for no helpe of men bringeth the helpe of God to all them that seeme to be overthrowne in the eyes of the wicked.

Onely God forgiveth a pardoneth vs our sins. Peter

God knoweth and seeth both the hearts and all Lumber so the thoughts of all men, from whose knowledge nothing may be hid.

## The second Booke,

- Diogenes. **God presently beholdeth all things.**  
**God knoweth all men, he loueth the iust, and hateth them that worke wickednesse.**
- Hermes. **No man may escape the iust iudgement of God.**
- Alex. Seu. **God is our onely Iudge: who being in heauen faileth not to punish al them that abuse his image.**
- Photion. **As God findeth thee to be when he calleth thee, so doth he iudge thee.**
- Mar. Aur. **God is so righteous that his fierce and cruell chasticements neuer fal vpon the earth, but by our owne cruell shrewdnesse: and our secret sinnes in such wise awaketh vs, that we acknowledge to haue but due and iust punishment.**
- Hermes. **God will reward euery man according to his workes.**
- Mar. Aur. **The iust God neuer appeaseth his ire against vniust men, except the requirers be utterly innocent and make: God is so iust, that he will not giue iust things but by the hands of iust men.**
- Diogenes. **If thou wouldest obtaine any thing of God, frame thy workes according to his will.**
- Pithagor. **Desire nothing of God saue that which shall be rightfull, for he will grant nothing vniustly asked.**
- Socrates. **Be carefull in such things as appertaine vnto God.**
- Anacharsis. **Though God exalt thee in this world, be not proud, nor despise any man therefore, nor thinke not thy selfe better then another: but remember that God by creation hath made all men alike.**
- Antisthen. **Forasmuch as all men although they be great sinners, receiue daily great benefits of God: they are therefore much the moze bound to thank him for his grace, and most heartely to aske him forgiveness for their sinnes and trespasses.**



God greatly esteemeth vertuous people, though Socrates in the world they be little set by.

All the world is the temple of God.

A good man is the similitude of God.

When thou wilt fast, purge thy soule from filth, Hermes. and abstaine from sinne, for God is better pleased therewith, then with abstaining from meates.

Seauen things are to be noted concerning God:

The first is, let man neuer leaue Gods help for any mortall mans, lest that God depart from him in his greatest necessitie. The second is, that it moze awaileth to rest vpon the help of the immortal God that is in heauen, then vpon all the mortal men in the whole world. The third is, that men should beware to displease God, for the ire of God doth much moze damage then the enmitie of all men. The fourth is, that God neuer forgetteth man at any time, except God be forgotten of him a thousand times. The fift is, that God doth suffer that one should be persecuted of another that is euill, if he haue first persecuted one that is good. The sixt is, if men will haue God fauorable vnto them in time of war, they must serue him in time of peace. The seauenth is, that God is a pittifull god, not sending to any realm any kind of extreame chastisement, except it be for some extreame offence committed in the same realme. As God is full of mercy, so is he also a iust God. As well in aduersitie as in prosperitie, reioyce and thanke God.

God supplieth where our power lacketh.

Photion.

Be mindefull of God, for the remembrance of him keepeth men from euill.

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.



## The second Booke,

### The summe of all.

God is a substance euer durable,  
Eternall, omnipotent, mercifull and iust:  
Which guideth all things in order convenient,  
A God, in whom each man ought for to trust.  
Whoby prayer giueth grace to mortifie our lust.  
In whose feare and love all that here shall endure,  
Shall after this life of better life be sure.

### Of man, and what he is. Cap. III.

Chilo.

**T**here is nothing so hard a matter, as for a man  
to know himself: for we be so blinded with self-  
loue, that we flatter our selues in many things.

Agapetus.

Let vs learne first of all this commandement of  
God. Know thy selfe, & let vs follow it: for he that  
knoweth himselfe shall know god, & he that knowes  
God, shall be made like God. We shall be made like  
God, that is worthy gods fellowship: he is worthy  
of gods fellowship, that doth nothing vnworthy of  
God, but thinketh on godly & heavenly matters, &  
speaketh that he thinketh, & doth that he speaketh.

Pithago-  
ras.

Thou shalt know thy selfe according to Gods  
commandement, if thou considerest what thou art,  
what thou wert, & what thou shalt be: by this last  
both the first are known, because the last, is most  
evident. Thou knowest thy body shall putrifie, &  
become earth, then was it earth before it was thy  
body, for like where in any thing maseeth, thereof  
be sure it had the beginning. And seeing that nee-  
ther in, nor with the earth of thy body is any wis-  
dome, discretion or knowledge left after thy death,  
it is euident that those things (which while thou  
wert

were aliue were in the) came not of the earth, for whatsoeuer commeth naturally of any thing, is so toynd therewith, that it cannot be seuered. And therefore the growing and sensible mouing life that came of the earth, remaineth so with it, that by putrifaction plants and wormes doe engender thereof, which encrease, moue and feele as thou didst, but wisdom, discretion, or knowledge they haue not: whereby thou maist know thou hadst them from some other thing, and not of the earth or bodily mixture. If wisdom, discretion or knowledge come not of the body, then seeing they be the best things in man, then must they come of a better thing. And better then the Elements (whereof man is made) is nothing sauing God, and the spirit and power proceeding from God. Then is thy reason or soule, (which I call knowledge, discretion and wisdom,) eyther of God or his spirit, and so of it selfe immortall and incorruptible.

Man is a creature made by God of two parts, Plato. of a soule euertlasting, immortall, of substance materiall, wherein is reason, wisdom and knowledge: and of a body, fraile and corruptible, made of the foure Elements, whereof commeth life, lust and senses.

Because God made man to his owne likenesse Plato. and similitude, he therefore loueth him according to the common Proverbe: All things loue that which is like themselves.

Mankinde whom God hath onely endued with Tullius. the great gift of wit, vnderstanding & reason aboue all other creatures, may not (most of all,) sticke still or abide in this grosse appetite, to trauaile for nothing else, but for pleasures and profits of this fugitiue and vaine world, but insuing slowly

## The second Booke,

the heavenly guide of our nature, must be led to the desire of truth, honour and samelnesse: wherewith the more that we be decked, adorned and beautified, the further off we shal be from the brutishnesse of beasts, and approach the nearer vnto the nature diuine, which of it selfe is ouerly most excellent, and therefore most specially to be embraced.

Tullius.

As all things (whatsoever they be) that are bred vpon the earth, are all created & bred for the commoditie and vse of man: so man for the commoditie of man is begotten into the world, that they may, (as men among themselves should) be helpers one to another.

Aristo le.

Man is the patterne of frailty, the spoile of time, the play of Fortune, the image of inconstancy, the triall of enure and misery, and all the rest of him fleame and choller.

Herodotus

Miseries haue power vpon man, not man vpon miseries.

Democrit.

There is no stablenesse in ought that belongeth to man, but all things are guided with a disorderly course, men neuer can almost finde any good thing, seeke they it neuer so diligently, but euill things fall vpon them vnsought for.

Socrates.

The chiefe cause of all euils that happen to man is man himselfe, for he through his greedy lusts and desires troubleth both himselfe and all other creatures.

Hermes.

O man unkinde, more cruel then wilde beasts: all things hate thee, because thou destroyest all things: death watcheth ouer thee euery houre: if thou sleepest into the earth, Wolves & wild beasts will deuoure thee, if thou climest into the trees, Birds

Birds and wormes will assault thee: if thou take the water, the Crocadils and Ewes will destroy thee, which beasts nature hath iustly ordained, to take vengeance vpon vniust men.

When dwelling vpon the earth, glad of reason, *Apuleus.* able to talke, and hauing soules immortall, their members subiect vnto death, they are both of mercy and carefull minds, they haue brutish and vile bodies, not like in all conditions, but all like in errors: all of peuisish boldnesse, stiffe in hope, vaine in labour, brittle of fortune, euery one mortal, and yet euer continuing together their whole kind, by mutuall succession of their blood, changeable, their time euer flying away, long before they be wise, some dead, some forgotten, and in their liues are neuer sufficiently contented.

Man is vncertaine of any thing all his life *Thales.* finding nothing that he may leane or trust vnto, he wanders euer among doubtfull chances, with vaine hope alwayes comforting his mind, for no man knoweth certainly what shall betide him, or where hee shall leaue his carcasse.

Man is only a breath and shadow, and all men are ignorant, and as fraile and vnconstant as the shadow of smoake. *Eurip.*

God hath so ordained for mankind, that we must liue in care: for among all things that liue and crepe vpon the earth, none is moze miserable then man. *Homer.*

All beasts are happier and far wiser then man: *Menander* for behold the Ass, of beasts no doubt most miserable, yet hath he no harme through his own fault saue what doth hap him by nature, but we bestee our naturall euils, procure our selues many other, for we be sorrie for euery misfortune, angry for euery

## The second Booke,

euerie euill word, if any strange thing happen, we are amazed, and afraid of euery shadow.

Bias.

Griefes, opinions, greedy desires, and lawes are euils of our owne procuring, not sent by nature.

Diogenes.

When in the beginning accompanied themselves together, and builded Townes to save them from wild beasts: but now contrary, for their safeguard they were glad to flye all company and to liue in the wilderness, safer abroad among wilde Tigers, then in any towne among tame officers.

Plato.

All men are by nature equall, made all by one workman of like nure, and (howsoeuer we deceiue our selues) as deer vnto God is the poorest begger, as the most pompious prince liuing in the world.

Herodorus.

To them that be greatest in worldly wealth, the greatest mischiefes euer approach.

Seneca.

It may chance to each man, that chanceth to any

Hermes.

My sonne, the ends and disposition of all things are in the hand of Almighty God, and he ordereth them as hee list, man hath no power ouer his life, but we liue like beasts alwayes ignorant, doing and suffering that God hath appointed, notwithstanding we comfort our selues still with good hope and confidence.

Plato.

There be in euery man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion coueting onely good things. Betweene these twaine, there is continuall strife in man: and when the opinion hath the masterie, it maketh a man sober, chaste, discrete, and quiet. But when desire getteth the vpper hand, it maketh him a lecher, a rioter, a surferter, a brauler, couetous and vnquiet.

Socrates.

Wo be to him, which contemning the excellency of his own nature, and the dignity that is in him serueth

serueth onely his bodily lusts, defiling his owne soule, through his vile desires & beastly delights. *Augustin.*

Nature is a certaine strength and power put into things created by God, who giueth to each thing that which belongeth vnto it.

The nature of a man (properly of it selfe) is, neither apt to keepe measure in displeasure, nor yet in gladnesse and pleasure: for he is driuen by the violence of affection, sometime with pittie, & sometime with fury, & his desire present doth gouerne him. *Aminas.*

He ceaseth to be a man, and is indeed but a brute beast, that leaueth the rules of reason, and giueth his mind only to the fulfilling of his bodily lusts. *Zeno.*

### The summe of all.

*Man that consisteth of body and soule,  
Is Gods good creature, specially made:  
To know his maker, also to controule,  
Such lusts in flesh as Elements perswade:  
A beast, if that his life he beastly trade.  
An earthly God, if voyde of hope and hate  
He liue content, and know his owne estate.*

### Of the Soule and gouernment thereof. Cap. IIII.

**T**he most precious & excellent thing that God hath created here on earth, is a man, and the richest thing to him is his soule and reason: by which he keepeth iustice, and escheweth sinne. *Hermes.*

The soule is an vncorruptible substance, apt to receiue either ioy or paine, both here or else wher. *Solon.*

By the Justice of God the soule must needs be immortall, & therefore no man ought to neglect it, for though the body die, yet the soule dyeth not. *Plato.*

The

## The second Booke,

**Socrates.**

The soules of the good shall liue in a better life, but the euill in a worse.

**Pithagoras.**

When a reasonable soule forsaketh his diuine nature, it becommeth beast-like and dieth. For although the substance of the soule be incorruptible, yet lacking the vse of reason, it is imputed dead, for it loseth the intellectuall life.

**Plato.**

If death were the dissoluing both of body and soule, then happy were the wicked, which being rid of their body, should also be rid of their soule and wickednesse: but forasmuch as it is euident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dyeth carryeth nothing with it, but her vertue and learning, and hath it selfe none other helpe, wherefore all such as for a multitude of their sins and mischieses are hopelesse, and such as haue committed Sacriledge, slaughters, with such other like wickednesse, the iustice of God and their owne deserts damne vnto euerlasting death, from which they shall neuer be deliuered. But such as haue liued more godly then other, being by death deliuered from the prison of the body, shall ascend vp into a purer life, and dwell in heauen euerlastingly.

**Leginon.**

The immortalitie of the soule excludeth all hope from the wicked, and establissheth the good in their goodnesse.

**Socrates.**

**Boetius.**

The soules that followeth vertue shall see God. The soule despiseth all worldly busines which being occupied about heauenly matters, reioyceth to be deliuered from these earthly bands.

**Aristotle.**

The delights of the soule are to know the maker, to consider the workes of heauen, and to know her owne estate and being.



A cleane soule delighteth not in vnclean things: Solon.

The night seemeth tedious unto a man & darke, how much rather a soule destitute of the light of God, and darkened with sinne? The goodly beautie of the body pleaseth the eyes, but how precious a thing is the beautie of the soule?

A deformed visage seemeth an vnpleasant thing, Socrates, but how odious a thing is a minde spotted and defiled with vices? So onely shall the soule happely depart from the body at the last end, (as afore hand she hath diligently (thorough true knowledge) recorded and practised death: and also hath long time before, by the despising of things corporall, and by the contemplating and loue of things spirituall, vsed her selfe to be (as it were in a certaine manner) absent from the bodie.

The Soule knoweth all things: wherefore hee that knoweth his soule, knoweth all things: and hee that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good soule, but to Plotinus: the euill much teaching awayeth not.

The well disposed soule loueth to doe well, Seneca. but the euill desireth to doe harme.

The good Soule graffeth goodnesse, the fruite Boetius. whereof is saluation, but the euill planteth vices: whose fruit is damnation.

The good soule is knowen in that it gladly receiueth truth, and the euill by the delight that it hath in lies.

The Soules of the good be sorrowfull for the workes of the wicked.

A good soule hath neither too great ioy, nor too Pithagor great sorrow, for it reioyceth in goodnesse, and it ras. sorroweth in wickednesse: by the meanes wherof,  
when



## The second Booke,

when it beholdeth all things, and seeth the good & bad so mingled together. It can neither reioyce greatly, nor be grieved with ouermuch sorrow.

Plato.

Soules be lost that delight in couetousnesse.

Who so desireth the life with the soule, ought to mortifie it with the body, and giue it trouble in this world.

Hermes.

It is better for the soules sake to suffer death, then to lose the soule for the loue of this life.

Hermes.

While the soule is in company of good people, it is in ioy: but when it is among the euill, it is in sorrow and heauinesse.

He is in great danger that looketh not to his Soule.

Sickenesse is the prison of the body, and sorrow the prison of the soule.

Socrates.

A wise man ought to looke as carefully to his soule as to his body.

It is better to haue a soule garnished with vertue and knowledge, then a body decked with gorgeous apparell.

Wisdome, vertue, and vnderstanding, are the garnishings of the soule.

Pithagoras.

Order thy selfe so that thy soule may alwaies be in good estate, whatsoeuer come of thy body.

Dispose thy soule to all good and necessary things.

Plato.

Euill men by their bodily strength resist their misfortunes: but good men by vertue of the soule, suffer them patiently, which patience commeth not by might of arme, by strength of hand, nor by force of body, but by grace of the soule, by which wee resist couetousnesse, and other worldly pleasures, hoping to be rewarded therefore with eternall blisse.

Blessed

Blessed is the soule that is not infected with the filthinesse of this world.

The vanities of the world are an hinderance to the soule.

Wo be to the sinfull soule that hath no power to returne to her owne place, whose filthy workes of bodily pleasure doth hinder her from the blissefull state, and keepeth her down from the presence of God. Plato.

No dead carrion so loathsomely stincketh in the nose of any earthly man, as doth the abominable and dead stinking soule of man in the presence of God.

The soule of man is dead, and hath lost both his life, his beauty, and sweetnesse, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthy communication, and such like.

If the soule of man (through sin) be once dead: it is neuer againe reuiued, but by the only mere grace and mercy of the most gracious and living God: whose vengeance (by his iustice) stil wanteth the destruction of the wicked and wilfull sinners.

As the body is an instrument of the soule, so is the soule an instrument of God. Plutarch.

The body was made for the soule, and not the soule for the body.

Mans soule being decrept or taken of the portion of Diuinity, called Mens, may be compared with none other thing (if a man might lawfully speake it) but with God himselfe. Tullius

The mind of man is not a vaine, or idle substance of man, but it is a liuely substance, which endeauoureth it selfe busily to set forth and expresse in word whatsoeuer it doth containe in it selfe (by the meane of the spirit) which is (as it were)

## The second Booke,

were) the conduct whereby the word is brought forth : from the deepe secret parts of the minde.

Caroline. We vse specially the rule of the soule and seruice of the bodie : the one we participate with God, and the other with beasts.

Socrates. The soule palleth out of this world more swiftly then any bird that flyeth.

Diogenes. Like how much the soule is better then the bodie, so much more grievous are the diseases of the soule from the griefes of the body.

The soule cannot but euer liue, it hath none end of liuing: yet we may say that the soule liueth, and dyeth. It liueth in the grace and fauor of God, and dyeth in the malice of the diuell.

The soules life is the light of vertue, and his death is the darkenesse of sinne.

### The summe of all.

*Of all the good creatures of Gods creating,  
Most pure and precious is the soule of man:  
A perfect substance at no time abating,  
Which with the bodie passion suffer can,  
In vertue ioyous : in vice both woe and woe.  
Which after death shall receiue the reward,  
Of Workes which in life time it most did regard.*

Of mans life, how full of miseries and  
wretchednesse it is. Cap. V.

Hermes. **L**ife is nothing else, but as it were a glue, which in man fastneth the soule and body together, which proceedeth of the temperament of the elements, whereof the body is made, which if it be not violently melted befoze thzough our owne

of mans life, how full of miserie it is: 49

owne distemperance, or loosed with the moisture of our owne merits, or sodinly consumed with the loue or hate of God,) weareth away through age of the body, and so at length commeth to nothing.

Life is a bridle and miserable fetter, which chaineth the pure and euerlasting soule, to the vile, sinfull and corruptible body. Plato.

Life is of his owne nature a grievous thing, Menander most miserable, and full of innumerable cares.

Life is a perillous passage, for we be therein troubled with stormes and tempest, far more miserable then those that make shipwack: for we saile as it were in the sea, alwayes in doubt, hauing fortune our liues gouernour, some hauing prosperous winde: other some contrarie: but we arriue altogether at one hauen, vnder the ground. Socrates.

O life how may a man get from thee without deathes helpe: thy euils be infinite, and yet no man is able either to auoide, nor yet to abide them. Onely the Sunne, the Moone, the Starres, the Sea, and Land are pleasant, because they are by nature beautifull, all other things are doubtfull and grievous. And if any good thing happen to any man, he feelth also therewith tribulation and sorrow. Pithagoras

Consider that mans life is weak and fraile, filled with many froward and troublesome businesses in prouiding for it meate, sustinance, and things needfull to saue it from miserie. Democrit.

There is no kinde of life but may be exceeding ly discommended, as hauing in it no notable worth, or honourable thing: but all mingled with frailty, weaknesse, and many grieuances. What life then should an man leade? Abroad, (that is to say in offices,) are strifes & troublesome actions: Menander

## The second Booke,

at home cares : in the felds great labours : in the sea feare : in wandring or iourneying, if it be boꝝd of ieopardy, yet it is painefull and tedious. Art thou married ? then canst thou not be without cares: wilt thou not marry ? then is thy life vaine and solitary.

Children bring sorowes, but lack of them make the life vnpleasant. Youth is wild and foolish, age weake and feeble. Wherefoꝛe one of these two things is to be chosen, either neuer to be boꝛne, or to die immediately after our birth,

Heraclit.

Alas, alas, what a sort of diuers euil chances, and how strangely they happen to vs in this life : one bewayleth the losse of his children, his wife, and goods: another weepeth foꝛ lacke of health, liberty, & necessary liuing. The workeman maymeth himselfe with his owne toole, while he earnestly applyeth his busines: the idle man is pined with famine bitten with dogs, imprisoned & whipped, in euery good towne: the gammer breaketh his leg in dauncing, his stones in baunting, his lungs in running, his armes, his shoulder, or his necke in wrastling.

The adulterer consumeth himselfe with botches, & leprosse. The dyer is sodaynely stabbed in with a dagger. The Student wꝛoung continually with the Rewme or the Goute. Who is free from the strokes & murder of thieues, or from the wounds, rapine & slaughters of Souldiers, worse then thieues? besides that, iust and innocent men are oftentimes wrongfully punished, imprisoned, banished, and pitiously put to death : children are smothered in the cradle, fall into the fire, are drowned in the water, ouer-run with beasts, poisoned with spiders, & murdered, or plagued with infection of the Aire, besides diuers sicknesses, and

of mans life, how full of misery it is. 50

and other casuall haps : as falling of houses, dearth, famine, thunderbolts, lightning, fouds, and many moe troublesome chances, which sodainly alight vpon all men indifferently.

Whosoever thinketh in this life to liue without labour and sorrow, is a foole : for God hath so appointed our state, that wee by vertue of our soule shuld suffer & subdue al kinds of aduersities. Solon.

Little would we regard the true life of the soule which entreth after it is loosed from this life, if this life had any pleasure in it, notwithstanding the innumerable sorrowes and griefes that wee sustaine thereby, wee are loth to be rid of it. Zeno.

How can life be of any great value when euer Souldiour will sell it for sixe pence : Life is like one dayes imprisonment : for the whole time of our life is but a day, vpon which the night of death commeth. Diogenes.

God hath purposely ordained the griefes, miseries, and sorrowes of this life to be so many and great, and the pleasures thereof so small and fewe, to make vs the more desirous of the heauenly life, which is nothing but ioy and pleasure. Socrates.

There is none either so great an Orator, or else Plaine so mighty an enchaunter as life is, for it perswadeth vs the contrary of that which both we see and feele. For notwithstanding that we know our owne frailtie, and that we must needs dye, yet what wronges, what harreds, what labours, and what greedy deuises, begin we daily and fresh, in hope, or rather assurance of life, to finish and enjoy the fruites of our enterprises?

The flowers of life which are lusts and pleasures, are false shewes, shadowes, & vanities, and So ieca.

## The second Booke.

the fruits thereof, labour, care, sicknesse, and tediousnesse, the tree it selfe, corruption and frailty.

Theophr. What a shame is it for men to complaine vpon God for the shortnesse of their liues, when as they themselues as short as it is, doe through riot, malice, murders, cares and wars, make it much shorter both in themselues and others.

### The summe of all.

*Life which chaineth the body and soule in one,  
Is fraile and vaine, more slipper then the slime,  
Heapes full of cares, but quiet it hath none :  
Ordainde of God a prison for a time.  
To plague and purge the body and soule from crime,  
Which who so spendeth vertuously and well,  
Shall after it in ioyes and glory dwell.*

Of the World, the pleasures and dangers thereof.

### Cap. VI.

Aristotle. **T**he world was created by the diuine prouidence of God.

Plato. The goodnesse of God was cause of the worlds creation.

Hermes. God created this world a place of pleasure and reward, wherefore such as suffer in it aduersitie, shall in another world be recompenced with pleasure.

Seneca. This world is a way full of sharp thistles: wherefore euery man ought to beware how he walketh, for pricking of himselfe.

He is not wise, knowing he must depart from this world, that boasteth himselfe therein to make buildings.

This



This world is like a burning fire, whereof a little is good to warme a man, but if he take too much it will burne him altogether. Pithagoras

We may vse this world, but if we abuse it, we breake the loue that we haue to God.

He that loueth the world hath great trauaile, but he that hateth it hath great rest.

Print in thy minde, and execute with liuely diligence, the effect of this counsell following: where- Socrates.

in is contained the life and death, the ioy and sorrow, as well in this present miserable world, as also in the other euerlasting world to come.

Thre things thou must diligently note, that is to say: the Soule, the body, and the substance of this world. The first place of these thre (by good reason) hath the soule, seeing it is a thing immortall, Soule.

that is created and made after the figure and shape of the almightie and euerlasting God. The next and second roome hath the body, as the case and sepulchre of the soule, and neereſt ſeruant to the ſecrets of the ſpirit. Body.

The third roome and place occupieth the riches and goods of this world, as the necessary instruments or tooles of the body, which cannot want nor lacke ſuch needfull things. Goods of this world

Let then the eyes of thine inward minde firſt chiefly and diligently behold the firſt and beſt thing in thee, that is thy ſoule: next vnto that, haue reſpect vnto thy body: and thirdly, conſider the world.

He that happely (through grace of the liuing God) keepeth theſe thre in their degrees and due order, ſhall ſurely content God, pleaſe himſelfe, & ſatiſſie the world: firſt therefore, care for thy ſoule as thy chiefeſt iewel and onely treaſure: care for thy body, for thy ſoules ſake: care for the world for



## The second Booke,

thy bodie's sake. Take hēde aboue all things that thou goest not backward, as he doth that first careth to be a rich man: next, to be a healthfull man: and thirdly, to be a good man; where he should doe cleane contrary: first, to studie for goodnesse; next, for health: and last for wealth.

We see by experience so great blindnesse among men, that they in such wise care for riches, that berry little they care for the health of the body, and nothing at all they minde the state of the soule.

He that loueth the world shall be sure either to displease God, or else to be enuied of mightier men then himselfe.

Mar. Aur. This world is but a passage into the other: wherefore he that prepareth him things necessary for that passage, is sure from all perils.

The world is so malicious, that if we take not good hēde to prepare against his wrinches, it will ouerthrow vs to our great losse and hurt.

Behold well this world, take warning in time, and marke how they fall that vse to climbe.

Plato.

Beware that for the variable and vaine delights of this wicked world, thou lose not the ioyful and euerlasting felicitie.

Periander.

The man that is onely of this world, and hath no consideration of the world to come must needs be wicked in the sight of God, and a gracelesse man in the sight of men.

Socrates.

The loue of this world stoppeth mens eares from hearing wisdome, & blindeth their eyes from seeing through it: also it causeth men to be enuied, and keepeth them from doing any good.

Mar. Aur.

The world and the flesh doe nought else but fight against vs, and we haue neede at all times to defend vs from them.

Man

Man hath neuer perfect rest nor ioy in this world, nor possesseth alwayes his owne winning. Seneca.

O world thou hast so many countenances in thy vanitie, that thou ledest all wandring in vnstabilenesse. Mar. Aur.

Trouble not thy selfe with worldly carefulnesse, but resemble the birds of the aire, which in the morning seeke their food but onely for the day. Socrates.

Fixe not thy minde vpon worldly pleasures, nor trust to the world, for it deceiueth all that put their trust therein.

He that seeketh the pleasures of this world followeth a shadow: which when he thinketh he is surest of, vanisheth, and is nothing. Hermes.

This seemeth an unhappy and cruell destinie, which is giuen vnto this world of miserie: that those things which are most excellent & of greatest price in this world, are soonest with violence taken away, as vnworthy for so euill a world. Menander

The children of vanitie do abide in the dungeon of this world: which is founded vpon the sand. Mar. Aur.

He that delighteth in this world, must needs fall into one of these two griefes, either to lacke that which he coueteth, or else to lose that which he hath won with great paine. Aristotle.

He that loueth this world, is like one that entereth into the sea, for if he escape the perils, men will say he is fortunate: but if he perish, they will say he is wilfully deceiued. Pythagor.

Trust not the world, for it neuer payeth that it promiseth.

He that trusteth to this world is deceiued, and he that is suspicious is in great sorrow.

This world giueth to them that abide an example by them that depart. Seneca.

## The second Booke,

Archelaus He that yeeldeth himselfe to the world, ought to dispose himselfe to three things, which hee cannot auoyd. First to pouerty, for hee shall neuer attaine to the riches that hee desireth: secondly, to suffer great paine and trouble: thirdly, to businesse without expedition.

Solon. This world hath euer a multitude that honoreth, worshipping, and magnifieth nothing, besides tedious and short life, and those things that pertayneth to this life.

Every mote choketh a worldly man, every little sound maketh a worldly man to tremble & shake.

Hee is to be called a worldly man that giueth al his care to vse his wits in this world: that creepeth vpon such things as be scene, hard, felt, tasted, and smelt: that climbeth not no consideration aboue the midst of this valley.

Hermes. This world is the delight of an houre, and sorrow for many dayes: but the other world is great rest and long ioy.

Alex. Scuerus. He that in this world hath a good name, and the grace of God, ought not to aske any other thing.

The vanities of the world are an hinderance to the soule. There is no new thing in this world.

Aristotle. Hee that fixeth his minde wholly vpon the world loseth his soule: but hee that thinketh vpon his soule hateth the world.

The summe of all.

The world is a Region, diuers and variable,  
Of God created in the beginning,  
To containe his creatures of kinds innumerable,  
Wherein each one should liue by his winning:  
But many pleasures are cause of great sinning.  
Wherefore all that gladly as vaine doe them hate,  
Shall after the world haue a permanent state.

THE

# THE THIRD BOOKE:

## Of Policie, and Gouvernance of Common-weales.

### Cap. I.

#### Of the necessitie of Order.



Seeing the quietnesse, peace, and  
bodily wealth (which by meanes of  
mens unruly lusts) cannot be had  
nor maintayned here in this world  
without politike order and gover-  
nance, (for order is the onely pre-  
seruer of worldly quietnesse:) seeing also all order  
standeth in ruling and obeying, we will in this  
booke, following, shew whom the Philosophers  
doe allow for a ruler, and what kind of ruler is  
best allowed of them, what policy and Lawes  
are best to be admitted, and what ministracion  
and obedience thereunto belongeth: that such as  
be in authoritty may hereby see their Offices, and  
that all subiects may know their dueties, and  
performe the same, for the attayning of the sayd  
peace, wealth, and quietnesse.

Of

## The third Booke,

Of Kings, Rulers, and Governours, and how they  
should rule their subjects. Cap. II.

Aristotle. **K**ings, Rulers, and Governours (in consideration of their high estate, authoritie and calling, to the setting forth of vertue and true obedience, and winning to themselves immortal praise,) should first learne to rule themselves, and then those that be in subiection to their high authoritie.

Plato. He is vnmeet to rule others that cannot rule himselfe.

Philip. rex. None ought to rule, except he first haue learned to obey.

Mar. Aur. As the life of a Prince is but as a white for all others to shewe at, and as a glasse wherein all the world doth looke: So we see, by experience, that whereunto a Prince is inclined, the people travelling to follow the same, haue not the grace nor power to eschew the euill, and follow the good.

Mar. Aur. It is a great offence, and an immortal infamie to a Prince, that in steede of giuing his hand to good liuing to relieue other, he casteth backward his foote of euill example, whereby he overthroweth all other

The vniuersall Schoole of all this world, is the person, the house, and Court of a Prince.

It behoueth a Prince or headruler, to be of such zealous and godly courage, that hee alwayes shew himselfe to be as a stronge wall for the defence of the truth: and that he suffer it not to be abused, nor once to fall vnder his hand.

Those

Those rulers Sinne exceedingly, that doe giue others license to sinne.

The greater that a Prince is of power aboue others, the more ought he to be vertuous aboue all others.

The counsaylours and household seruants of Alex. Sec. the Prince, being well tryed, and by his owne example brought in good order: also the head Officers, Iudges, and all other that haue authoritie in the publike weale, being well chosen and instructed by the example of the Princes court: it should be wonderfull to behold, with how little difficultie and how soone the residue of the weale publike should be brought into a good fashion, all men delighting in vertue, and praising the beautie and commoditie thereof in their superiours: also reioycing at the affabilitie and gentlenesse of so vertuous and noble Prince, and semblably dreading his seueritie, they shall (at the last) in such wise bring vertue in custome, whereby it will happen, that such vices as befoze seemed but little and were nothing regarded, shall become to all men, or at the least to the more part most filthy and detestable.

The Princes pallace is like a common fountaine or spring to his citie or countrey: whereby the people by the cleannesse thereof be long preserved in honestie, or by the impurenesse thereof are with sundry vices corrupted. And vntill the fountaine be purged, there can neuer be any sure hope of remedy.

A King ought to refraine the company of vicious persons, for the euill which they doe in his company is reputed his. Plutarch.

It thou be a gouernour, or hast ouer other soueraigntie,

### The third Booke,

**Soueraigntie**, know thy selfe : that is, know that thou art verily man, compact of soule and body, and that all other men be equall vnto thee.

Know also that euery man taketh with thee equall benefit of the spirit of life : nor hast thou any more of the dew of heauen, or the brightnesse of the Sun, then any other person. The dignity or authoritie wherein thou differest from other, is as it were but a waighty and heauy cloake, freshly glittering in the eye of them that be purblind, where vnto thee it is painefull, if thou weare it in his right fashion, and as it shall best become thee : and from thee it may be shortly taken of him that did put it on thee, if thou vse it negligently, or that thou weare it not comely and as it becometh. Therefore, whiles thou wearest it know thy selfe: know that the name of a soueraign or ruler, without actuall gouernance, is but a shadow. Gouernance standeth not by word only, but principally by act and example. By example of gouernours, men do rise or fall into vertue or vice.

Aristotle.

Rulers more grieuously do sin by example then by their Act : and the more they haue vnder their gouernance, the greater accompt haue they to render that in their owne precepts and ordinances they be not found negligent.

And to put them the more in remembrance of their high estate, authoritie, and calling (and their right order of life, due vnto the same,) here is the minde of Claudianus (a noble Poet, of famous memory) set forth, by the right worthy and worshipfull Sir Thomas Eliot Knight, in his booke called, The Gouernour,

These

These verses following.

**T**Hough thy power stretch both farre and large,  
Through Inde the rich, set at the worlds end:  
And Mede with Arabia be both vnder thy charge,  
And also Seres, that filke to vs doth send,  
If feare thee trouble and small things thee offend,  
Corrupt desire thy heart hath once imbraced,  
Thou art in bondage, thine honour is defaced.

Claudio.

Thou shalt be deemed then worthy for to raigne,  
When of thy selfe thou winnest the masterie,  
Euill custome bringeth vertue in disdaine.  
License superfluous perswadeth much folly,  
In too much pleasure set not felicitie:  
If lust or anger doth thy minde assaile,  
Subdue occasion, and thou shalt sonne preuaile.

What thou maist doe delight not for to knowe,  
But rather what thing will become thee best,  
Embrace thou vertue and keepe thy courage lowe,  
And thinke that alway measure is a feast.  
Loue well thy people, care also for the least,  
And when thou studiest for thy commoditie,  
Make them all partners of thy felicitie.

Be not much moued with singular appetite,  
Except it profit vnto thy subiects all,  
At thine example the people will delight,  
Be it vice or vertue, with thee they rise and fall.  
No lawes auaille, men turne as doth a ball,  
For where the ruler in liuing is not stable,  
Both law and counsell is turned into a fable.

Those that haue any authority and gouernance  
committed to them, ought to know the bounds of  
their estate and calling, their office and dutie,  
being



### The third Booke,

being themselves but men mortall among men, and instructours and leaders of men. And that as obedience is due vnto them, so is their study, their labour, their industrie with vertuous example, due to them that be subiect to their authoritie.

Alex. Scu.

Authoritie ought to be giuen to such as careth least for it : and kept from them which presse fastest towards it : for hee that desireth it would haue it for his onely commoditie : hee that looketh not for it, considereth that he is chosen for others necessitie. Therefore how diuers is their ministracion it euer appeareth whereas both happeneth :

Socrates.

A King ought not to trust him that is couetous, which setteth his minde to get riches : nor him that is a flatterer, nor any to whom hee hath done wrong, nor in him that is at truce with his enemies.

Aristotle.

It is better for a Realme, country, or Citie, to be governed by the vertue of a good man, then by a good law.

Plato.

Except wise men be made gouernours, or gouernours be made wise men, mankind shall neuer haue quiet rest, nor vertue be able to defend her selfe.

Happy is that Citie or Country, that hath wise men to gouerne it.

Aristotle.

Men ought not to be chosen for their age, nor for their riches, but for their wisdom and vertuous conditions.

When wretched worldlings and fools for their wealth, are rather chosen to rule and gouerne in the common wealth, then the vertuous, wise, and learned men, it must needs follow, that in stead of fame and honourable report, that should wortheily

worthily redound to the godly and wise Electors,  
 graue and ancient fathers of the citie or country,  
 for their dutifull, carefull, and fatherly choise,  
 tending the state of the common-wealth, and the  
 honour of their Prince; vnder whom they haue Chilo.  
 authoritie to rule and choise rightly: (for who  
 louing dærely their Prince whom they know to  
 be wise and vertuous, will choise to rule vnder  
 him, a foolish man. hurtfull & victious?) shame shall  
 then be spoken of them, the buckled browes of  
 maiestie shall be bent against them, the vertuous  
 and wise shall eschew them, worthy credit is  
 not to be giuen vnto them, an horrible crime is  
 committed by them: for the Prince and the peo-  
 ple are abused by them, the fierce fury of God  
 hangeth ouer them, and the Prince by Gods iu-  
 stice ought sharpe to punish them: for they are  
 not as they ought to be, faithfull fathers, friends  
 and fauourers to their country: but step-fathers,  
 very aduersaries, wicked conspirators, and tra-  
 toys to their Prince and country.

Most miserable is the state of that country and Protogeus  
 common-wealth, where rich men that be few are  
 more commonly chosen, then rich wise men, or  
 poore men enriched with wisdom, to gouerne  
 in the common-wealth.

Reason and godlinesse deny not, but that it were Legmon.  
 better, that the goods of wicked worldlings or  
 rich foolish men should beare (by my hands, or  
 else by the common treasure) the charges of the  
 poore and vertuous gouernour (by whom great  
 goodnesse and much honour shall be increased) ra-  
 ther then the vicious and rich faultie fondling  
 shall rule, by whom common-weales are destroy-  
 ed, or at the least greatly hindred and defamed.

For

## The second Booke,

For as the wise man with his wisdom vpholdeth the state, and purchaseth wealth, fame, and honour to the City: so the foolish or vngodly man ouerthroweth the state, bringeth losse, shame and dishonour to the Citie. And if custome (viciously) be the ground of euill choyce to gouerne among a few affectionate, fond or corrupted persons that are wealthy, not respecting duely (as they ought) the straight office and dutie of a gouernour: the high state himselte of most Princely Maestie, ought speedely to redresse that foule enormitie, whereby due obedience is neglected, Godly lawes infringed, iustice not executed, sinne not duely punished, his owne honour impaired, his people wth penury impouerished, and the rowte is dayly nourished, whereby is increased heapes of Gods fury for the plagueing most bitterly, both of Prince and Countrie.

The mis-doings of the Prince are a scourge to the Commons.

What greater ground of disglory? what greater occasion of dishonour? what greater and more huge heapes of mischiefes and inconueniences can be attempted and raised by against the Maestie of God, or against the Prince, and the people of God, (in godly common-wealths) then by putting, vaine, wicked and rich worldlings, or only a rich foolish ideot, in the rowme of Maestie and godly authoritie, whereas he himselte should of all others be most straightly bridled and restrained from his wicked attempts and foolishnesse?

Iustinian  
Imperat.

It is required in a godly Ruler or Maistrate, to be in his calling wise, learned in Gods Law, and in life and conuersation byright and pure.

An

An vnworthy person to be exalted in dignitie Mar. Aur.  
is great wickednesse.

Three things are to be pittied, and the fourth Hermes.  
not to be suffered: a good man in the hands of a  
shrew: a wise man vnder the gouernance of a foole:  
a liberall man in subiection to a caittife: and a foole  
set in authoritie.

Where good order and gouernance faileth; o- Alex. Scut.  
bedience decapeth; boldnesse increaseth; deceit  
scapeth; iniury preuaileth, auarice corrupteth,  
and the estate of a weale publike sone after pe-  
risheth.

Those men that should rule and haue authori-  
tie ouer others, ought to be such persons as neuer  
were infamed with any notable vice, and whose  
liues be inculpable, & there with sufficiently fur-  
nished with wisdom and grauitie, void also of all  
private affection, feare, auarice and flatterie: who  
like Chirurgions shall not forbear with copro-  
sues and medicines to draw out the festered and  
stinking coxes of old marmoles, and inueterate  
sores of the weale publike, engendred by the long  
custome in vice.

It becometh a king to take good hēde to his Plutarch.  
counsailors who follow his lusts, and who intend  
the common weale, that he may then know whom  
to trust.

Glorious is that common wealth, and fortun-  
ate is that Prince, that is Lord of yong men to  
trauaille, and ancient persons to counsaile:

Unhappy is that Prince that esteemeth himselte Mar. Aur.  
happy to haue his coffers full of treasure, and his  
Counsaille full of men of cursed and euill liuing.

All that haue authoritie should temper it with  
wisdom and purenesse of liuing.

### The third Booke.

If a King be merciful his estate shall prosper, and his wisdom shall help him in his need: if he be iust, his Subjects shall reioyce in him, and his raigne shall prosper, and his estate continue.

Hermes.

The strength of a King is the friendship and loue of his people.

Mar. Aur.

When a Prince is greatly beloued of his commonalty, and is vertuous of his person, then euery man saith, (if he haue not good fortune,) although our Prince want good fortune, yet his worthy vertues faile not, and though he be not happy in his intents, yet at the least he sheweth his wisdom in the meane season.

And though fortune denieth him at one houre, yet at another time she agreeth to his wisdom. And contrariwise, an vnwise Prince, and hated of his people, by euil Fortune runneth into great perill.

The Prince is in great perill, and the common wealth in an euill aduenture, where many intentions be among the Gouvernours.

Aristotle.

It is a great happinesse to the people, to haue a righteous Prince, and it is a great corruption vnto them to haue a corrupt and vicious Ruler.

Plutarch.

A King ought to be of a good courage, to be courteous, free and liberall: to refraine his wrath where he ought, and to shew it where it most needeth: to keepe him from couetousnesse: to execute true iustice, and to follow the vertuous examples of his good Predecessors. And if it chance that the strength of his body faile, yet ought he to keepe the strength of his courage.

Mar. Aur.

Princes liue more surely with the gathering to them men of good liuing and conuersation, then with treasures of money stuffed in their chests.

The

The most secret counsaile of a King, is his owne Affaron.  
conscience, & his good dedds are his best treasure.

A King most surely gouerneth his Realme, if he Agefilaus:  
raigne ouer his people as a Father doth ouer his  
childzen.

A man shal not well gouerne a Citty or Coun- Plutarch.  
try, and set in good order manners of the people,  
except he be well and sufficiently furnished with  
eloquence; wherewith onely he may perswade ef-  
fectually, stir, incline and lead where he listeth the  
minde of the grosse multitude.

Whosoever prouideth but for part of the peo- Tullius.  
ple, & is vnmindfull of the rest, they bring in sedi-  
tion and disoord, a thing most hurtfull to the com-  
mon-wealth, whereby it commeth to passe, that  
some doe seeme flatteringly to faune vpon the peo-  
ple, some affectionate to the Nobilitie, but very  
few to please and content the whole.

Gouernours of the weale publike must obserue Platō.  
these two precepts: the one is, that they so main-  
taine the profit of the commonis, that whatsoeuer  
in their calling they doe, they must refer it there-  
unto: alwayes forgetting their owne commodi-  
tie: the other is that they be (in any wise) carefull  
ouer the whole body of the common-wealth: lest  
while they vphold some one part alone, they leaue  
all the rest miserably destitute.

Modestie is a vertue most necessary for all Ru-  
lers and Magistrates: whereby in the handling of  
all matters, they yeld nothing to affections: but  
doe follow most aptly that same, which seemeth to  
be comely, vp-right, and allowable. And it is also  
a meane to restrain them, that in following the  
rigor of the law, they do not ouermuch pinch or  
impouerish their poore subiects.

## The third Booke,

Tullius.

A prudent, graue and byright Gouerhor of the common-wealth, with all respect of persons, or parts thereof, will rather giue himselfe wholly to the profit and commoditie of the same, then to hunt for riches, or the encrease of honour: for he will very gladly and byrightly seek to defend the whole state, and to make prouision (as we may) for all men indifferently.

Alex. Sec.

He that would be a Ruler or Gouernour should first learne to be a subiect: for truly a proud and couetous subiect, shall neuer be a gentle and temperate Gouernour.

Next vnto God, who is so great a father, as he who is the father of a whole country: that is, father of them that be fathers, their children, and whole families: how much then ought the care of him, to exceed the cares of all others: the charitie of him, the loue of all others: the wisdom of him, the prudence of all others?

Democrit.

Rule and authoritie in a good man doth publish his vertue, which befoze lay hid: in an euill man, it ministreth boldnesse and licence to do euil, which by dread was befoze couered.

Alex. Sec.  
uerus.

He that exerciseth his office duely, byrightly & circumspectly in the Common weale, at the end, when he shall depart and leaue his office, the public weale shall be bound to pray for him, and to render vnto him most due and hearty thanks.

The office of Kings is to heare the complaints and causes of all persons without exception.

Philip. rex.

So great is the person and dignitie of a King, that in vsing his power & authoritie as he ought, he representeth among men here vpon the earth the glorious state and high maiestie of God in heauen.

Under



Under the King are both free and bond men, and they be both subiect to his power, and are all vnder him: and he is a certaine creature that is not vnder man, but onely vnder God.

The King hath no peere or equal in his kingdom: he hath no equal, for then he should lose his dignitie and authoritie of commanding, since that an equall hath no rule nor commandement ouer his equall. The king himselte ought not to be vnder man, but vnder God and the law, because the law maketh a King. Let the King therefore attribute that vnto the law, that the law attributeth vnto him, that is, dominion and power: for he is not a King in whom Will and not the Law doth rule, and therefore he ought to be vnder the Law, seeing he is the vicegerent of God here vpon the earth.

Who so commeth to the office of a King, armed afozehand with the precepts of Philosophy, cannot lightly swerue from the right trade and pathway of vertue.

The chiefe act of a King is to reiect no person, but to make all persons profitable to the common weale.

Wise Princes can make very profitable instruments as well of the euill persons as of the good.

A Kings good word is better then a great gift of another man.

Kings must vse honest persons, and abuse the vn honest.

Nothing can be to a Prince more royall, then if he make the state of the Realme better, then it was befoze it came into his hands.

Malicious and euil men make Princes poore,



### The third Booke,

and one perfect godd man, sufficeth to make an whole Realme rich.

A Prince that is godly and vertuous, is the glory of his fathers age.

Zeno.

A good prince diffreth nothing from a good father.

Protagoras

An euill disposed king is like corrupted carren that maketh the earth to stinck round about it : & the king that is good & vertuous, is like the faire and sweet running riuer, that is commodious and comfortable to enery creature.

Pithagoras

Subiects are to their king as the winde is to the fire, for the stronger that the wind is, the greater is the fire.

Plato.

As a smal spot or freckle in the face, is a greater blemish then a scar or knot in the body : so a small fault in a Prince seemeth worse then a greater in a priuate person.

As a shepheard among his shep so ought a king to be among his subiects.

Hermes.

Like as a small disease, except it be looked to in time and remedied, may be the destruction of the whole body : so if rulers be negligent, and looke not to smal things wher vpon greater does depend, and see them reformed in due time, they shal suffer the common-weale to decay, and not be able to reforme when they gladly would.

Socrates.

Like as the rule ought to be straight and iust, by which other rulers ought to be tryed, so ought a gouernour who should gouerne others, to be good, vertuous, honest and iust himselfe.

Like as the Sunne is all one both to poore and rich : so ought a Prince not to haue respect to the person, but to the matter.

Plato.

Euē as a good gardiner is very diligent about his Garden, watering the good and profitable hearbs,

heards, and rooting out the vnprofitable wēdes: so should a King attend to his common-weal, cherishing his good and true Subiects, and punishing such as are false and vnprofitable.

Ye Kings remember first your King the God Hermes. uernour of all: and as you would be honoured of your Subiects so honour you him. Use no familiaritie with any vicious persons. Trust none with your secrets befoze you haue proued them. Sleepe no moze then shall suffice the sustentation of your bodyes. Loue righteousness and truth. Embrace wisdomē. Feed measurably. Use no excelle in apparell.

Remember that good gouernance is in vertue, and not in beauty and costly apparell. Reward your trusty friends. Favour your comminalty, considering that by it your Realmes are maintained. Loue learned men, that the ignorant may thereby be encouraged to learning. Defend the true and iust, and punish the euill doers: that others admonished thereby may fye the like vices. Cut off stealers hands. Hang by thēues and robbers, that the high wayes may be sure. Burne the Sodomites. Stone the adulterers. Beware of lyars and flatterers, and punish them. Suffer not sweaters to escape unpunished. Visit your prisons, and deliuer the vnguilt persons: punish immediately such as haue deserued it.

Follow not your owne wils, but be ruled by counsaile: so shall you glue your selues rest, & labour vnto others. Be not too suspicious: for that shall both disquiet your selues, and also cause men to draw from you.

The authoritie of Princes & gouernors (which properly depend vpon the authoritie of God) is

### The third Booke,

truly to be called Temporarie, that is, but for a time: because of the alteration and weakenesse of worldly matters, and the ordering of them: when that he which is this day greatly advanced for his authoritie, is sodainely the next day overthrowne, and appeareth to be nothing at all.

#### The summe of all.

*A King which in earth is euen the same  
That God is in heauen of Kings King eterne,  
Should first feare God, and busily frame  
Himselfe to rule, and then his Realme gouerne  
By law, by loue, by iustice, and by right:  
Cherishing the good, and punishing the stubborne.  
The lengthning of his raigne, doubling of his might.*

#### Of Counsaile and Counsailors. Cap. III.

Aristotle.

**C**ounsaille is an holy thing.  
Counsaille is the aduise particularly giuen  
by euery man, for that purpose assembled.

Socrates.

Counsaille is the key of certainty.

Plato.

There cannot be in man a more diuine thing,  
then to aske counsel how he should order himselfe.

It is to be diligently noted, that euery counsell  
is to be approued by three things principally: that  
is, that it be righteous: that it be good: and that it  
stand with honestie. That which is righteous is  
brought in by reason: for nothing is right, that is  
not ordered by reason. Goodnesse cometh of ver-  
tue: of vertue a reason proceedeth honestie, where-  
fore counsaile being compact of these three, may  
be named a perfect captaine, a trusty companion,  
a plaine and vnfained friend.

The

The reward for diuers services, a man may make : but the reward for good counsell God had need to do it. The greatest reward that one friend may do to another, is in great and waighty matters to succour him with good counsell.

He that giueth good counsell to another, becometh rich to profit himselfe.

The most easie thing in the world is to giue good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is no man so simple but he may giue good counsell, though there be no need, and there is none so wise that will refuse counsell in time of necessitie.

When thou dost a misse, take better counsell.

Many things be impeached or let by nature : which by counsell be shortly atchieued.

Without counsell see thou doe nothing, and then after thy deede thou shalt neuer repent thee.

Follow rather dangerous honesty, then secure villitie: albeit that indeede villity can hardly be discerned from honesty.

Be not ashamed to take counsell in small matters euery houre.

The end of all doctrine & study is good counsell.

When counsell is taken of diuers, then if any fault be, it shall be deuided amongst them all: though the determination might be done by a few yet take counsell of many. For one will shew thee all the inconueniences, another the perils, another the dammages, another the profit, and another the remedie. And set as well thine eyes vpon the inconueniences that they say, as vpon the remedie that they offer.

The

## The third Booke,

Mar. Aur. The Counsellor that hath his minde ouercome with ire, and his heart occupied with enuie, and his words outragious to a good man: it is reason that he lose the fauour of God, his priuie with his Prince, and his credence with the people: for he presumeth to offend God with his euill intention, to serue the Prince with euill counsell, and to offend the common-wealth with his ambition.

Mar. Aur. That publike weale is in better state, where the Prince is boide of grace, then where the Kings counsaillors and companions be euil and wicked.

Protegeus It is not conuenient that he which is called to the high estate of a Counsailler should spend all the night in sleepe, or whole day in pastime.

Aug. Cxf He is to be called a good counsaillour, which while he consulteth in doubtfull matters, is boide of all hate, friendship, displeasure, or pittie.

Alex. Seu. Wrath and hastinesse be very euill counsaillors. Those counsaillors seeme to be vertuous, wise, and honourable, which can content themselves and reioyce, that they haue so wise and vertuous a Prince that preferreth the weale of his people before any priuate affection or singular appetite.

Wher there is a great number of counsaillours, they all being heard, needs must the counsell be the more perfect.

Tullius. In things most prosperous, the counsell of friends must be vsed.

Protegeus He that giueth counsell, and praiseth himselfe, would faine be called a wise man.

Isocrates. If thou wouldest know a mans counsell in any matter and wouldest not haue him to know thine intent, talke as if the matter were another mans, so shalt thou know his iudgement therein, and he neuer the wiser of that thou intendest.

Take

Take no counsell of him that hath his heart **Seneca.**  
all set vpon the world, for his aduice shall be after his pleasure.

When thou wilt take counsell in any matter, marke well thy counsellours how they order their owne businesse: for if they be euill counsaillours towards themselues, they will be worse counsaillours towards other men.

Their counsailes must needs be alwayes full of **Cobarnis.**  
perturbations, which are onely embracers of their owne aduice.

Good counsell is the beginning and ending of **Zeneph.**  
euery good worke.

Consult and determine all things with thy **Seneca.**  
friend, but first with thy selfe.

Giue blamelesse counsell, and comfort the friends.

He is discrete that keepeth his owne Counsell. And he is vnwise that discouereth it.

Make not an angry man, nor a drunkard of thy counsel, nor any that is in subiection to a woman, **Socrates.**  
for it is not possible they should keepe thy secrets.

He that keepeth secret that which he is required doth well, but he that keepeth secret that **Aristotle.**  
which is not required, is to be trusted.

He which shall giue counsell, specially to the making of Lawes, ought to consider foure things: **Alex. Scu.**  
that his counsell be honest, that it be necessary, profitable, and possible.

A wise man ought to take counsell, for feare **Socrates.**  
of mixing his will with his wit.

They that consult for part of the people, and neglect the residue, doe bring into the Citie or **Tullius.**  
Countrie a thing most pernicious, that is to say, sedition and discorde.

Ambition

### The third Booke,

Alex. Sen. Ambition and flattery are bitterly to be abhorred in a counsellor.

Homer. Like as Calchas (as Homer writeth) knew by divination things present, things to come, and things that were passed: So counsellours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, & substance: also resolving long and oftentimes in their mindes, things that be passed, and conferring them to the matters that be in experience, studiously doe seeke out the reason & manner, how that which is by them approued may be brought to effect: and such mens reasons would be thoroughly heard, and at length. For the wiser that a man is, in tarrying, his wit dome increaseth, his reason is more liuely, and quicke sentences aboundeth. And to the more part of men, when they be chased in reasoning, arguments, solutions, examples, similitudes, and expediments, do resort and (as it were) flow vnto their remembrance.

Hermes.

As a Physitian cannot cure his patient except he knoweth first the truth of his disease: even so may a man giue no good counsell, except he knowethowly the effect of the matter.

### The summe of all.

Counsell is a thing so needfull and holy,  
That without it no workemay prosper well,  
Wherefore it becometh him that hateth folly,  
Nought to begin, without he take counsell.  
Which who so vsesh shall neuer him repent,  
Of time, of trauell, that he therein hath spent.

Of

Of Honour, Glory, Nobilitie, and  
worship. Cap. IIII.

**F**irst and aboue al things, let men consider that from God onely proceedeth all honour, glorie, nobilitie, and worship, and that noble progeny, succession, noz election, to be of such force, that by them any estate oz dignity may bee so established, that God being stirred to vengeance, shall not shortly resume it; and perchance translate it, where it shall like him.

All things liuing both in heauen and earth, Solon, oweth vnto God due worship and obedience. There be two most speciall and weighty causes why God ought to be honoured and worshipped, the one is, because he ought of duetie to be worshipped: and the other because it is for our commodity, yea rather for our necessity.

To worshippinge God, and to serue him truely, is, to gratifie him, oz to be thankfull vnto him. And no man can rightly gratifie him, but by doing that which pleaseth him. Wherefore all kind of worship which is rather groundeth vpon the will of man, then vpon the will of God, it is to be bitterly refused in his sight: and imputed as vaine before him, ingratefull, hurtfull, and voyd.

Who will say that he serueth well which serueth not according to his maisters will, but as he lusteth himselfe, doth not the very instinct of nature it selfe, the reason also of seruice, the subiection of seruants, and the common opinion of all men shew, that as the bodily master ought to be reuerently serued and obeyed, much rather the  
high



### The third Booke,

high and puissant God that ruleth ouer all.

Socrates.

God ought to be worshipped and serued as he himselfe commandeth to be worshipped and serued.

They are to be counted but foolish, that doe esteeme the seruice of God to consist in those things which be rather instituted by the deuice of man, then of God himselfe. Let theretofore the wise and godly consider well with themselves, whether the seruice and worship they doe vnto God (as a worke of holinesse and duty) be worthy his will, and acceptation, and whereby the conscience of a faithfull man may be quieted and assuredly well perswaded of the onely good will of God.

Augustin.

The sincere and vncorruptible seruice of God is done but in a few. Hee cannot be a true seruer of God, which serueth him not in the spirit of his mind, and in trueth, but fantastically, and in hypocrisy, as a beastly slaue and a counterfaieter of Gods seruice.

True worship of God (which is done in spirit and in trueth, requireth not any outward or worldly beauty, but rather a spiritual beauty and comeliness.

Plato.

Honour is the fruit of vertue and truth, and for the truth a man shall be worshipped.

Mar. Aur.

That thing is honourable and good, which commeth of good kind. Hee is to be honoured among them that be honoured, that fortune abateth without fault: and he is to be shamed among them that be ashamed, that Fortune inhaunceth without merite.

The worthy honour resteth not in the dignities that we haue, but in the good workes whereby we merite,

Honour

Honour ouer great, wherein is Statelinesse and Plutarch.  
too much pride, be euen like great and corporate  
bodies, sodainely throwne downe.

Honour, gloze and renouwe are to many per- Philip. rex  
sons moze sweet then life.

The nearest way to attaine gloze is, for a man Socrates.  
to endeouour himselfe to be such a one indeed as  
he would be counted to be.

True gloze taketh deepe root And spreadeth a Tullius.  
broad, but all counterfaite things doe wither as  
little flowers: neither can there any forged thing  
be durable.

He that to his noble linage addeth vertue and  
good conditions, is highly to be praysed.

Humilitie is the sister to Nobilitie.

He is worthy to be honoured that willethe good  
to euery man: and he much vnworthy honour, that  
seeketh his owne wealth and oppresseth others.

Honours, riches, pleasures, and others of the Tullius.  
same kind (which seeme profitable) are neuer to be  
preferred before friendship.

Nobilitie is not onely in dignitie and ancient  
linage, nor great reuenewes, lands, or possessions:  
but in wisdom, knowledge and vertue, which in  
man is very nobilitie: and that nobilitie bringeth  
man to dignitie.

Honour ought to be giuen to vertue, and not Anachar-  
to riches. fis.

All men haue care ouer their owne honour: but  
as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honour, because Chrysost.  
of his noble progenetors, and not to deserue it by  
his owne vertue.

They that be perfectly wise despise worldly ho-  
nour.

Where

## The third Booke,

Plato.

Where riches are honoured, good men are despised.

He that honoureth rich men, despiseth wisdom.

An asswager of wrong, ought greatly to be honoured.

Mar. Aur. He is worthy to be honoured that deserueth honour.

Polion.

They are to be counted chiefly honourable, that in their high estate and calling, first seeke the honour and gloze of God, by whom they are called to honour: secondly, the honour of their Prince, vnder whom they haue authoritie to rule: and thirdly, for the comfortable state of their Countrey and common-wealth, for whom they are called to office and dignitie.

It is very honourable, excellent, and praise worthy, for a man of honour to toyne to his high office and calling, the vertue of affabilitie, lowlynesse, tender compassion, and pittie, for thereby he draweth vnto him (as it were violently) the hearts of the multitude.

The true honour and worshipp is the vertue of the minde, which honour no King can giue thee, nor no flattering, nor money can get thee. This honour hath in it nothing fained, nothing paynted, nor nothing hyed. Of this honour there is no successour, no accuser, nor defiler. This honour is not varied, nor it esteemeth not the fauour nor dis-fauour of Princes.

Diogenes.

Maine pleasure lightly perissheth, but true honour is immortall.

Socrates.

Gloze, Honour, Nobilitie, and riches, are cloakes of maliciousnesse.

Mar. Aur.

The gloze of one among great men, maketh strife

Strife, suspicion among them that be equall and en-  
up among them that be meane.

Neuer commit thine honour to the mishaps of  
Fortune, nor neuer offer thy selfe to perill with  
hope of remedy. For suspicious Fortune keepeth  
alwayes her gates wide open for perill. All her  
walles be high, and her wickets narrow to finde  
any remedy.

Noble men, and such as are rich and wealthie  
in this world, are to be compared to a marchant  
mans compter: that is, to day worth thousands,  
and to morrow not worth ij. d. ob.

The glorie of the ancessors, is a goodly treasure  
to their childzen.

Immozall honours better then transiozie ri-  
ches.

Above and befoze all things, worship God.

The worship of God, consisteth not in wordes  
but in deedes.

It is a right honourable and blessed thing to  
serue God and sanctifie his Saints. Pithagoras

Worship god men, so shalt thou haue the peo-  
ples fauour.

Nobilitie is not after the bulgar opinion of  
men, but it is only the prayse & surname of vertue.

The sufferance of noble men to be spoken vn-  
to, is not onely to them an incomparable suertie,  
but also a confounder of repentance, (an enemie to  
prudence) whereof is engendred this word, had I  
wist: which hath beene euer of all wise men repro-  
ued.

The perfect and most principall glory, consist- Tullius.  
eth in these three things: If the multitude loneth  
vs, if also as it were meruailing at vs, they thinke  
vs worthy to haue honour giuen vnto vs.

¶

The

## The third Booke,

### The summe of all.

The honour and glory that worldlings desire,  
Surmounting others in riches and dignitie,  
Cannot long flourish but that with small hire,  
Shall end their dayes in wofull miserie.  
But vertue sustayneth no such calamitie,  
Therefore or euer thou desire honour,  
Call for grace to be thy gouernour.

### Of Law and Lawyers. Cap.V.

Iustinian.  
Celsus. **T**he Law (as Iustinian sayth, lib.i. Pandect) is  
a facultie or science of the thing that is good  
or right.

Celsus defineth that the law is a rule to doe well  
by: which ought to be known, and kept of all men.

Tullius. Cicero de lege, sayth, that the law is a certaine  
rule proceeding from the minde of God, perswading  
right and forbidding wrong.

Alex.Sc. Lawes bee nothing else then rules of Justice,  
whereby is commaunded what should bee done, &  
what ought not to be done, where a weale publike  
should prosper.

Hermes. Law is the finder, and tryer out of truth.

Aristotle. The law of the Spirit is to bee vnderstood by  
faith, or the law of faith by which a man is deli-  
uered from the second death, wherein sinne is con-  
demned, and whereunto life may be ascribed: be-  
cause that in remitting of sinne, it deliuereth from  
death, and giueth life.

The grace & law of the spirit, furnished with the  
strength of God, doth iustifie the wicked, recons-  
cileth the damned, and giueth life to the dead.

Nature

Nature is the fountaine, whereof the Law springeth: and it is according to nature, no man to doe that whereby he should make (as it were) a pray of an other mans ignorance. Tullius.

Such lawes by men are somtimes made, which rightly may bee called the lawes of God. As when a law being made by man, taketh his principall ground vpon the law of God, and is made for the declaration or confirmation of mans true faith: & to remoue from the Godly all wicked opinions and heresies, or such light lawes, Canons, or other leude ordinances (reared by in darkenesse and ignorance by vngodly men, or by the common people vnlearned in the law of God, to the hindrance of the said faith, or stopping the way to vertue, and that letteth the proceedings or speedy prospering of rightfull and holy lawes. And to such godly purposes they are rather called the lawes of God, then the lawes of man.

Whatsoever is righteous in the law of man, the same is also righteous in the law of God. For euery law, that by man is made, must euer bee consonant to the law of God. And therfore the lawes of Princes, the commaundements of Prelates, the statutes of comminalties, ne yet the ordinances of the godly multitude, are neither righteous nor obligatorie: vnlesse they be aptly consonant to the lawes of God. For by it is truely knowne to whom right belongeth in any respect: and whereunto also Justice orderly beareth his full force & sway.

The law of God is left vnto all posterities, to touch the consciences of all men without respect: because they cannot (by gods iudgement) be excused, which doe sinne against right and equitie. Horace.

## The third Booke,

Law and wisdom are two laudable things, for the one concerneth vertue, and the other good conditions.

The Law necessarie for a common wealth is, that the people among themselves live in peace & concord, without discord or discention.

Tullius.

It shal be expedient for gouernours to haue in remembrance, that when according to the lawes they doe punish offenders: they themselves bee not chafed nor moued with wrath: but bee like to the lawes, which bee prouoked to punish, not by wrath or displeasure, but onely by equitie.

Socrates.

Law is the Queene of immortalitie.

Lawes ought to bee made for no mans pleasure.

S. Bridget. Every good law is ordained to the health of the  
in lib. 40. soule, to the fulfilling of the lawes of God, to in-  
Cap. 129. duce the people to fly euill desires, and to bee fruits  
full in all good workes.

The Law must bee correspondent to the originall decre of nature, or the first example of honestie.

Th. Aqu.

The Law of nature is nothing else, but the participation of the eternall Law, in the reasonable creature.

God hath grauen the law of nature in euery mans minde: to frame (as it were) thereby a shew and comelinesse of manners.

Where good law and order is, all things prosper well.

Where the order of the law may serue, weapon hath no place.

Plato.

A law maker ought to bee godly, learned, and wise, and such a one as hath bene subiect to other lawes.

God

God is the causer that lawes bee made.

Antist.

God is the law of sober men.

Wise men liue not after the lawes of men, but after a rule to vertue.

Anaxag.

Lawes of men may be likened to cop'webs, which doe tie or hold the little flies fast, but the great flie breaketh forth and escapeth.

Citties must needes perish, when the common lawes bee of none effect.

An euill law, and the loue of a shrew, are like vnto the shadow of a cloude, which banisheth the way as soone as it is seene.

Seneca.

The Law that is perfect and good, should haue no man condemned nor yet iustified, vntil his cause were both thoroughly heard and knowne.

Boetius.

The whole body of the law ciuill hath these three principles, (that is to say) liue honestly, hurt no man, and giue vnto euery man his due.

Hee that maketh his realme subiect to a law shall raigne, and hee that maketh the law subiect to a Realme, may hap to raigne a while, but hee that casteth the Law forth from his Realme, casteth forth himselfe.

Iustinian.

Break not the lawes, made for the wealth of the countrie.

Indeavour thy selfe so to keepe the Law, that God may bee pleased with thee.

Aristotle.

The Law of God cannot bee truly kept with heart, if by drede it bee dispised: For no man keepeth the law with heart, vnlesse hee loue the law: and hee that loueth the law, doth according to the nature of loue, and fulfilleth it to the bittermost of his power.

Pinhago.

There is in the law two points, first doctrine to teach, & next an authoritie to command & compell.



## The third Booke,

The way to blisse is to loue all men, & be sub-  
iect to the lawes, but obeye God moze then man.  
As a sicke man is cured of his disease by ver-  
tue of a medicine: so is an euill man healed of his  
malice by vertue of law.

### The summe of all.

Lawes be the rules of Iustice and equitie,  
whereby we vnderstand our charge and duty,  
To loue with due order with peace and amitie,  
As God and nature our harts hath bound:  
And that praise also may worthely redound  
To such as make lawes through wisdom and vertue,  
Authorising ministers both faithfull and true.

### Of Iudges. Cap. VI.

Mar. Aur. **T**he authoritie of a Iudge giuen to him by  
his Prince, ought to be his accessarie, and  
his good life his principle, in such manner,  
that by the rectitude of his iustice the euill should  
feele execution thereof.

It is better for a man to iudge after law and  
learning, then after his owne minde and know-  
ledge.

Diogenes. A Iudge sitting in iudgement (being wise)  
ought to remember that he is but a man: and to  
consider also that so much as is committed vnto  
him, is at all times lawfull for him to accomplish.  
Cicero. And to remember that not onely power, but cre-  
dit is also giuen vnto him, and not to appoint that  
which is not according to the Law: and therewith  
diligently also to marke what matter it is which is  
in controuersie. Both these things are much to be  
noted

noted. And also it is the point of a iust Iudge, to entertaine neere about him these foure very noble & worthy Counsaillors, namely, the Law, Fidelitie, Religion, and equitie: and to separate far from him these false deceiuers: that is to say, concupiscence, feare, enuie, and all vnlawfull desires.

He is an vniust Iudge, that doth things eyther of enuie, or of fauour.

Iudges inclined to greedynesse and corruption, are oft times pulled away from their pretences by the multitude of byrbes and gifts.

What thing can be moze monstrous, then that Iudges should ordaine men to put away euill customs from them that be euill, when they themselves be the inuenters of new vices. Mar. Aur.

Such persons are to be chosen for Iudges as are learned in the lawes, as be auncient, and such as be knowne to be of good conscience, and vnto them is to be appoynted an honourable stipend. Alex. Scu.

We be admonished to iudge our selves, not according vnto the reckoning of mans iudgement but according to the infallible censure of GOD.

When the Iudge giueth sentence, he must remember that God is his sure witnesse, that is to say, the beholder inwardly of his owne secret conscience: then the which, God hath giuen nothing vnto man that is moze diuine and heavenly. Cicero.

The iudgements of God are many and secret, but they are all true, holy, and good.

Both hatred, loue, and couetousnesse, causeth Iudges oftentimes to forget truth, and leaue vndone the true execution of their due and strait charge. Aristotle.

They are worthy to be accounted wicked Iudges which

### The third Booke.

which eyther of errour, either of affection, eyther of corruption or of negligence doe discharge the wicked, and condempne the iust and innocent.

**Socrates.** Whatsoeuer it shall chance thee to heare, thine eie not consenting and knowledging the same, beleeue not, nor hastily credit thine eare, but beleeue and giue iudgement rather by thine eye.

**Bias.** It is better for a man to bee a Iudge among his enemies then among his friends. For of his enemies hee may make one his friend, but among his friends he shall make one his enemy.

**Mar. Aur.** Certainly the Iudge that winneth more good-wills then mony, ought to be beloued: & hee that serueth for mony, and loseth the good-wills for euer, ought to be abhorred as the pestilence.

**Alex. Scu.** Couetousnesse and wrath in Iudges are to be hated with extream detestation.

**Mar. Aur.** The Iudges to whom is giuen authoritie to redresse & amend wrongs, be they that other-whiles cause more griefes, and stirre by greater mischiefes.

He that is not deceiued by flatterers, that is not corrupted with gifts, and not forgetfull of his vnderstanding, that man may rightly be called a good Iudge.

### The summe of all.

*Iudges to whom authoritie is giuen,  
From their liege Lord, and most deere soueraigne,  
To rule rightly his lawes they should bee drinen:  
By wisdome and learning chiefly to refraine,  
From couetise, that hath truth in disdain:  
For iudges that should ease & asswage many griefes,  
Are sometime the occasion of great mischiefes.*

OF

## Of Iustice and Iniustice.

**I**ustice properly is nothing else then a conformance of all things in the reasonable creature to the law of Gods minde, by which is commaunded that God be loued aboue all things, & that a man loue his neighbour as himselfe. Mar. Cel.

Iustice is not onely a portion or peece of vertue, but it is entirely the same vertue, and thereof onely (sayth Tully) men bee called good men: as Aristotle.  
Tullius. who sayth, without iustice all other qualities and vertues cannot make a man good.

Iustice is a will perpetuall and constant, which giueth to every man his right. In that it is named constant, it importeth fortitude. In discerning what is right or wrong, prudence is required. And to proportion the iudgement or sentence in an equalitie, it belongeth to temperance. All these together conglutinate, and effectually executed, maketh a perfect definition of iustice. Seneca.

The most excellent and incomperable vertue called iustice, is so necessarie and expedient for a ruler or gouernour of a publike weale, that without it none other vertue may be commendable, ne wit, nor any manner of doctrine profitable.

The foundation of perpetuall praise and renowne is Iustice: without the which nothing may bee commendable. Which sentence is verified by experience: for bee a man neuer so valiant, so wise, so liberall, or plentious, so familiar or curteous: If hee bee seene to exercise iniustice or wrong, it is often remembred: but the other vertues bee seldome reckoned without an exception. Which is in this maner: as in praising a man for some good qualitie Tullius.

The third Booke,

qualitie, when helacketh iustice, men wil commonly say, he is an honorable man, a bounteous man, a wise man, a valiant man, sauing that he is an oppressour, an extortioner, or is deceitfull, & of his promise vnasure. But if hee be iust with the other vertues, then it is said: hee is good and worshipfull, or hee is a good man and an honorable, good and gentle, good and hardie: so that Justice onely beareth the name of good, & like a Captaine or leader, exceedeth all vertues in euerie commendation.

These be the words of a Prince that sendeth forth any person with the charge of Iustice.

**Aug. Cæf.** I put not the confidence of mine honour into Would thine hands, nor commit to thee my Justice to be God these destroyer of innocents, nor an executioner of sinners, but that with one hand, thou shalt helpe the words wer wel planted in the hand to helpe to rayse them that bee euill from harts of all their wickednesse. And mine intention is, to send Princes, the toooth to bee a preceptoz of orphants, and an Rulers, aduocate for widowes, a chirurgion for all Iudges & wounds, a staffe for the blinde, & a father to euerie Iusticiaries person, to speake faire to mine enemies, and to reioyce my friends.

**Mar. Aur.** Euery Prince committing charge of Justice to him that he seeth vnable to execute the same, or doth not principally for iustice sake accomplish iustice, but doth it for his owne profit, or else to please the partie: thinke surely, when the Prince doth not regard this, by some way that he thinketh least of, hee shall see his honour infamed, his credence lost, his goods deminished, & some great chastisement come to his house.

**Mar. Aur.** It is an vngodly thing to commit the authoritie of iustice into the hands of an vntrust man.

The

The vniuersall men doe great iniustice, to speake euill of them that bee iust, and specially of God for he is most iust.

As God doth neuer vniust things, so man neuer lightly doth any iust thing.

Nothing ought to be promised, which should be in any wise contrary to iustice. Tullius.

Pray thy selfe with iustice, and cloath thee with chastitie, so shalt thou be happy, and thy workes prosper. Seneca.

Use iustice, and thou shalt be both beloued and also feared.

All that is done by iustice is well done: but all that is done otherwise, is euill.

Iustice is a measure which God hath ordeined vpon the earth to defend the feeble from the mightie, and the true from the vnttrue, and to rote out the wicked from among the good. Plato.

No man can be iust that dreads death, paine, banishment, oppression, or pouertie: or any that before equitie preferreth the contraries. Tullius.

Sweet hope followeth him that liueth holily and iustly, nourishing his hart, and cherishing his olde age, and comforting him in all his miseries. Homer.

None delighteth in iustice, but the iust man. Alex. Scu.

If thou haue alwaies respect vnto iustice, and consider the causes with a prudent minde the great knowledge of the Law ciuill, shall not much trouble thee.

He that vprightly intendeth to the common weale may well be called iust: but he that intendeth to his owne onely profit is a vicious person.

Without iustice no Realme may prosper.

Without iustice no citie may long be inhabited.

We

### The third Booke,

Be not ashamed to doe iustice, for all that is done without it, is tyrannie.

Two manner of wayes all iniuries are done: the one is with-holding anothers right: and the other in taking away anothers right.

Mar. Aur. Every man in generall loueth iustice, yet they all hate the execution thereof in particular.

Zeno. There is neyther iustice nor friendship in them, among whom nothing is common.

Alex. Scu. The rigor of iustice, which seemeth to be in princes, in punishing offenders against the weale publike, is but a forme of discipline conuenient & necessary, hauing regard to such persons as be found corrupted with all kindes of vice and hauing their mindes and wits all disposed to folly, which being a generall detriment, Princes should vse therein a more sharpe remedie, and therefore consequently it should be found the more conuenient and speedie.

Mar. Aur. It is a great custome, and righteous iustice, be that willingly draweth to sin, against his will should be drawen to paine.

Philip. rex. Maynous transgressions must of necessitie be suppressed by due iustice, correction and punishment.

The chiefe cause why euill and mischieuous men ought to be punished in this life is, that other being restrayned with the feare of the penaltie, may abstaine from sinne, and that the quietnesse also and safetie of mans life may be preserved.

Iustice exalteth the people: but sufferance to sin maketh the people most wretched and miserable.

Like as a good prince is alwayes most gracious, most fauourable, and bounteous vnto all such

as be sincere in their ministrations, and supporters of equitie: so is the rigorous, sharp and terrible to such as be corrupt Judges, & oppressours of Iustice.

There is nothing to be more abhorred then Alex. Scu. the selling of Iustice, which knoweth no reward: How much more intollerable is the selling of iniustice, or wrong, wherby the one part suffereth damage by sustaining of wrong, the other is more in damage by leasing of his good name, and also his money (if it happen) as it hath done oftentimes by a good and righteous gouernour, that he which hath done wrong, be compelled to make restitution.

There be two kindes of iniustice, the one is of Tullius such as doe wrongfully offer it, and the other is of those, who although they be able, doe not defend the wrong from them, vnto whom it is wickedly offered.

Like as extortioners and brybers are to be impoverished, so good men & iust are to be enriched.

As the cutting of Vines, and all other trees, is cause of better and more plentiful fruit: so the punishment of the bad, causeth the good to flourish.

There is nothing more impossible to correct, then the manners of him who will seeme to know all things, and yet contemning the good, will onely embrace those things that be euill.

Men that haue not in themselves a perfect and sound minde, are to be utterly reiected, as corrupted both in iudgement and in minde. And if there come from them any appearance of wisdom, it shall tend rather to the doing of mischief, then to the doing of any goodnesse.

As the vertue of Iustice maketh clemencie the more



### The third Booke

more excellent and noble: so on the other Medeclemencie also maketh Justice the more amiable and seemely.

**Alex. Sen.** Justice maketh lawes and not lawes Justice: also he that readeth the law seeth the commaundement of Justice, but seeing the law onely in that, that he seeth it, he doeth know Justice. But contrariwise, he that knoweth Justice, by her may he discern what is right, or what is wrong, what is equall or vnequall, and by the patterne of Justice may inuent a remedie proper or necessary, which expressed in word or writing may be called a law.

The knowledge of Justice eyther happeneth by speciall influence from the high God, or els it is gotten with the studie of wisdom, comprehended in the booke of wise men: who of Pithagoras were called Philosophers, which doth signifie the louers of wisdom: Wherefore they which by diuine inspiration, or by study of the works of excellent wise men, haue the true knowledge of Justice and haue best vnderstanding what is iust, and consequently can prouide remedies according to iustice. Which remedies if they once be made vniuersall, they be lawes, howsoeuer they be pronounced, be it by a multitude, or by one person.

#### The summe of all.

*The vertue of Iustice both precions and incomparable  
Should be fast fixed in the hart of all gouerners,  
Without which vertue nothing may be commendable,  
Before God the King, and the higher powers,  
Or otherwise reliefe to base inferiours.  
For the wicked and vniust man that hath iustice to keepe  
To defraud the poore righteons, full clofly doth creepe.*

Of

**VV**hat manner children shall be borne ly- *Licurgus.*  
eth in no mans power, but the right  
bringing bp that they may proue good,  
lyeth in his power.

Parents that indeede are good parents, ought *Mar Aur.*  
to know how to bring bp their children.

If thou hast vnder thee a charge of children and  
famely, bring them bp reuerently in obedience and  
chastitie.

So prepare for thy children in their youth, that  
they afterwards fall not to wickednesse, and then  
their shame to be imputed vnto thee.

It is to be imputed vnto the bringers bp of chil- *Philip.*  
dren if afterwards they proue to be well manered  
or otherwise.

Those parents are to be blamed, that are very  
carefull to heape bp riches, and take no care for  
the good bringing bp of their children.

Good bringing bp is the head of good manners. *Socrates.*

Good bringing bp maketh a man well disposed.

He is perfect which to his good bringing bp,  
ioyneth other vertues

It is not possible for him to be of vertuous *Seneca.*  
disposition, that is wealthie & wantonly brought  
bp in eyotting and pleasures.

Noble wits corrupted in bringing bp, proue *Plurarch.*  
more unhappie, then other that be more simple.

The child is not bound to his parents of whom  
he hath not learned some good thing.

This all men (naturally) receiue of their pa- *Plato.*  
rents and to be alwaies remembred of them for  
their comfort: which is that no man liueth so poor  
ly in this world, as he poorely came into it.

The

## The third Booke,

**Socrates.** The better of birth that a child is, the better ought his bringing vp to bee.

**Alex. Scu.** Childzen by their lasciuious and remisse education, grow in time to be persons most monstrous and filthy in conuersation of liuing.

**Diogenes.** Childzen ought of congruence to be trayned and framed to vertuous disposition.

**Tullius.** Parents ought to rebuke and chastice their childzen, and that secretly in their houses.

**Seneca.** We teach our childzen liberall Sciences, not because those Sciences may giue any vertue, but because they make the mind apt to receiue vertue.

**Alex. Scu.** The studious Father careth moze how to bring vp his childzen in honestie, then how to liue pleasantly. The wise Father moze considereth what his Sonne shal be in estimation of other men, then how he may content his singular affection.

Whens childzen be diuers and of sundry conditions, some be of nature apt to vertue & towardnesse, and some of nature not so prompt and beneuolent, wherefore, by education they must therevnto be formed. Some be quicke of Wit, some dull in capacitie.

Of sharpe wits, some most doe resplendish in actes that bee honest, and other seme quickest in malice and shrewdnesse.

The good and diligent father or master, ether of them is equally carefull, and assapeth first by education, to make them all conformable to his good intention, and appetite.

**Pythago.** Use examples, that such as thou teachest may vnderstand thee the better.

**Plato.** Be sober & chaste among yong folke, that they may learne of thee, & among old that thou maiest learne of them.

He ought not to lye that taketh vpon him to teach other.

Children must euen from the very youth be fruitfully trayned in their exercising and doing of the best and most godly things, such nothing sticketh more fastly then that which is receiued and taken of pure youth, not yet infected with peruerse and crooked maners or opinions. Quintalis

Nothing either sinketh deeper, or cleaueth faster in the minde, then that which in the youth and tender peeres is powred in. Fabius.

What thing a man in tender age hath most in vre, The same to death alwayes to keepe he shall besure, Eurip.

Therefore in age who greatly longeth good fruit to In youth he must apply himself good seed to sow (mow) As long as a tunne or a vessell may last, Of the first licour it keepeth the tast: Horace.

And youth being seasoned in vertuous labour Wil euer after thereof keepe the saucur.

Like as waxe is ready and plyant to receiue any print or figure: so is a yong child apt to any kinde of learning. Hermes.

Like as there is no beast so wilde, but diligence may make tame: so there is no childe so vntoward nor no wit so brutish: but that good bringing vp may make gentle and vertuous. Aristotle.

Like as there is no tree but will waxe barren and grow out of fashion, if it be not well attended: so there is no wit so good but will waxe euill, if it be not well applyed. Plutarch.

Like as they which bring vp horses well, teach them first to follow the bridle: So they that teach children, should first teach them to giue eare to that which is spoken. Socrates.

He that teacheth good to other, and followeth it

¶

not

### The third Booke,

not himselfe: is like him which lighteth a candle, to others and goeth himselfe darkling.

Alex Mag. We are no lesse bound to our Schoolemaisters that rightly teach vs, then we are to our very naturall parents.

Quintiliā. It is most meet to be instructed by them that be best learned, soasmuch as it is difficult to put out of the minde that which is once settled: the double burthen being painefull to the Maisters that shall succēde, & verily much moze to vnteach then to teach.

Horace. What instructions soeuer thou intendest to giue be not too tedious therein, that the minds of the hearers may the moze easly perceiue it, and the better retayne it.

Mar. Aur. The teachers to Princes, and maisters to disciples, profit moze in one day with good examples, then in a whole yeare with many lessons.

The maister that instructeth, ought first to giue to his scholler a strong bridle, and a sharpe bit, to the intent he may be well mouthed, so that no man take him with lyes.

Iuuenal. Those that be yong, and with-hold due reuerence vnto their elders, are not worthy of life.

Chilon. The honor due vnto our parents, is none otherwise to be vnderstood, but to iudge discretely, reuerently, and honorable of our parents, and to esteeme well of all their things; not onely as of elders, but principally because they be parents, whom God bled as instruments to the entent that by them wee might haue naturally in this world our first beginning and entrance into life, and by whom after our birth we be most tenderly brought vp, carefully attended vpon, naturallie beloued, and most daintelie fed and nourished.

In honouring of our parents, we doe not onely honor the great vertue and power of God, but also the excellencie of his goodnes, whereby we are made and bozne men, euen of the bloud of man.

It is the first law euen of Nature, that we should dearely loue our parents. Valerius max.

If childzen vse to eate and sleepe ouermuch, they be therewith made dull to learne.

It appertaineth to Princes to see that their childzen be wel brought vp, informed in wisdom and instructed in manners, that they may be able after them the better to rule and gouerne their kingdomes. Solon.

### The summe of all.

*Parents and maisters that haue charge ouer youth, Ought well to regard, their office and duety, And bring vp their children in gods holy truth, By word and example, both honest and godly, Rebuke, chastice, and instruct them gently, For as they shall order themselves hereafter, It shall be imputed vnto their teacher.*

### Of Obedience. Cap. IX.

**O**bedience is a vertue of high and great estimation before God, who willeth it to raigne in the hearts of all men, to shew and set forth the loue and amitie due to God and man. As the Philosophers writeth: be fauourable to all men, be obedient and in subiection to all lawes, but aboue all things obey rather God then men. Socrates.

Plotinus both also writeth, that obedience is an incomperable vertue, and due both to God & man: Plotinus.

## The third Booke,

that is to say, first and chiefly vnto God, and then to those that be sent of him and set in authoritie, also to parents, maisters and officers.

Plato.

Thou fallest into disobedience and great presumption, when thou grudgest against thy rulers, although they be worthy of all displaye.

Princes being by God put in authoritie are his vicegerents, and should therefore require obedience, which we must doe vnto them with no lesse fruit for Gods sake, then we should doe it (what honour soeuer it were) immediately vnto God himselfe.

And in that place he hath set Princes, whom (as representers of his image vnto men) he would haue to be reputed the supreme and most high, and to excell among all other humane creatures, as the holy Ghost witnesseth, and that the same princes doe raigne by his authoritie, the holy pro-

1. Peter. 2. uerbs maketh true report. By me (sayth God) Princes doe raigne. &c.

Reuerence thine elders with obedience.

Pro. 8.

Obeylawes, for he that is obedient to the law

Aristotle. obeyeth God

Alex. Scu. Where any obedience is due, there ought to be excluded all kinde of reproch, all rebuking or mocking, considering that thereof ensueth contempt, which like a pestilence consumeth all lawes and authorities.

Pontanus What manner of obedience may be there wher vice is much made of, and rulers not regarded: whose contempt is the originall fountaine of all mischief in euery weale publike?

Thopon Where reason ruleth, appetite obeyeth.

A man obedient to nature, cannot hurt a man.

That country is well kept where the king doth not

not only know how to gouerne it, but rather because also the people know how to obey him.

The people owe obedience to their prince, and to his person great reuerence, & to fulfill his commaundement: and the Prince oweth equall iustice to euery man, and meeke conuersation to all men. Mar. Aur.

The king obeyeth no man, but the law onely.

The publike wealth is there perpetuall, and without any sodayne fal, where the Prince findeth obedience, and the people findeth loue with the prince, for the loue of the Lord or Prince breedeth the good obedience of the subiect: and the obedience of the subiect, breedeth the good loue of the Prince. Iustinian.

Wicked men obey for dread, and the good for there goodnesse.

The wicked and disobedient persons seeke confusion.

Loue him that obeyeth God and his prince, and seeke not his fellowship that disobeyeth them.

The inferiour person or subiect ought to consider, that albeit in the substance of a Soule and body he is equall with his superiour, yet forasmuch as the powers and qualities of the soule and body with the disposition of reason, be not in euerie man equall, therefore God ordayned a diuersitie of preheminance in degrees to be among men, for the necessary preservation of them in conformitie of liuing.

Reuerently obey thy parents.

Vanquish thy parents with sufferance.

Striue not with thy father & mother, although thou say the truth.

Looke what obedience thou rendrest to thy parents, looke for the like againe of thy children. Aristippus.



## The third Booke.

Tullius.

It is the part of a yong man to reuerence his elders, and of such to choole out the best and most commended, whose counsell and authoritie he may leane vnto, for the vnskilfulnesse of tender peeres must by old mens experience be ordered and gouerned.

Socrates.

Seruaunts (in woꝝd and deed) owe due obedience vnto their bodely maisters.

Alex. Scu.

A seruaunt made malipart, will kick at his duty: and labour by custome becommeth easie.

Solon.

Gentle maisters haue commonly proude seruaunts, and of a master sturdy and fierce, a little winke to his seruaunt is a fearefull commaundement.

He obeyeth many that obeyeth his lusts.

Hee doth himselfe wrong which obeyeth them whom he ought not.

Hermes.

He that at one instant another will defame.

Will also at another, to thee doe the same,

For none are so dangerous and doubtfull to trust,

As those that are readiest to obey euery lust.

Nothing obtayneth fauour so much as diligent obedience.

### The summe of all.

*Obedience is a vertue, that God dearely loueth.*

*Which mightely doth extoll the glory of his name,*

*And to the effect of Gods loue it directly looketh,*

*As the Philosopher full worthily writeth the same,*

*Gods holy loue and obedience excludeth all shame.*

*Obey the King, thy parents, all lawes and authority,*

*Then doubles thou shalt lead thy life most quietly.*

THE

## THE FOU RTH BOOKE:

Of Sorrow and Lamentation, or  
vexation of the minde.

## Cap. I.



Sorrow is a griefe or heauinesse for things that be done and past.

Aristotle.

Sicknes is the prison of the bodie but sorrow the prison of the soule.

Hermes.

Sorrow is next friend to solitarie-nesse, & enemy to company, & heire of desperation,

Mar. Aur.

It is a great sorrow for an auaritious man to see his goods lost.

The suspicious, the hastie, and the Jealous man liueth euer in sorrow.

Plato.

The hastie man is neuer without trouble.

Socrates.

Of sorrow commeth dreames and fantasies.

By sorrow and thought, the hart is tormented.

Sorrowfull sighs shew the griefe of the heart.

There is no comparison of the great dolor of the body, to the least payne that the spirit feeleth.

Sorrowfull harts liue with teares and weeping, and be merry and laugh in dying.

Cicero.

It must needes be that the mindes of men be oftentimes moued with vexations & griefes: but yet a meane must be had, beyond the which no man that is wise ought of right to passe.

The easing of sorrow consisteth in two points: the one is to deuise meanes not to thinke of griefe and the other is in the inioyning of honest delights and pleasures.

## The fourth Booke,

Mar. Aur.

Sweet words comforteth the hart but little that is in tribulation, except it be mingled with some good workes.

Of thought commeth watching and bleared eyes.

Hermes.

There be vi. kinds of men, that be neuer without vexation. The first, is he that cannot forget his trouble. An enuious man dwelling with folke newly enriched. He that dwelleth in a place and cannot thrive, whereas another thrived before him. A rich man decayed and false in pouertie. He that would obtaine that he cannot get. The last is he that dwelleth with a wise man, and can learne nothing of him.

Securitie putteth away sorrow, and feare hindereth gladnesse.

If thou wilt be counted valiant, let neither chance nor griefe overcome thee.

Plato.

If thou desire to haue delight without sorrow, apply thy minde to study wisdom.

Accustome not thy selfe to be heauy and sadde, for if thou doe thou shalt be thought fierce: yet be thoughtfull, for that is a token of a prudent man.

Mar. Aur.

To friends afflicted with sorrow we ought to giue remedy to their persons and consolation and comfort to their hearts.

Aristotle.

The multiplying of friends, is the asswaging of cares.

A wise man in torments is euermore happy: but he that is troubled eether for feare, for Justice, or for the liuing Gods sake, the sufferance of paine bringeth that man to perfect felicitie.

Plato.

The Rodde of God, or his Scourge of affliction (whereby the proud flesh of man is pinched and brought low) is the most ready and necessary meane

meane whereby they shall be driven to remember themselves, and to live the more honestly and virtuously in the sight of God.

The greatest easement to ease him that is in Mar. Aur. heavinesse, is to exercise the wavering heart with some good occupation.

There is no sorrow but the length of time may Sulpitius. allwage, and make more easie.

As a wise marriner in clame weather prepareth Plutarch. himselfe looking for a tempest: euen so doth the minde when it is most at quiet doubt of some tribulation.

Wise men quietly beare their griefes and sorrowes, as things that are very sweet & commodious to them, assuredly knowing that if they shall patiently suffer they shall not lose their reward.

As in battaile the cowardly and fearefull Cicero. Souldiour, so soone as he beholdeth the face of his enemy, leaueth his armour, and with all speed possible betaketh him to his feete and trudgeth away, and is therefore by his enemy most mercilesly slaine, whereas to him that stoutly fighteth, no such extremitie happeneth: euen so they which cannot suffer the frowning face of sorrow and lamentation, being thereat amazed, tormented, or made afraied, doe in faintnesse of courage die, when they which domanfully resist, oft times with triumphant ioy depart as lustie conquerours.

Sorrow commonly taketh not place in him that Pithago. abtaineth from foure things: that is, from hastinesse, wilfull forwardnesse, pride, and sloth.

Counsell, exhortation, and perswasion, to him Mar. Aur. that is in trouble giueth small consolation when there is no remedie.

The

## The fourth Booke,

Seneca. He is not worthe to liue, that taketh not care to liue well.

Hermes. He is wicked, and most to be dispised of all men, that careth and studzeth for none but for him- selfe.

Seneca. In all thy trouble remember this reason: hard things may be molified, straight things may be loosened, & heauie things shall little greiue him that can handsemely beare them.

Lactantius. An euerlasting felicitie doth quickly follow the godly in the short race of their misery: so euerlasting misery quickly followeth the vngodly in the short race of their wordly felicity.

### The summe of all.

Sorrow is a grieffe, for things done and past.  
Which by painfull sighs appeareth from the heart.  
Sorrow secretly worketh mans life to waste,  
Sorrow and sicknesse together taketh part,  
Sorrow must be thought on when felt is no smart,  
And as after a calme, tempests doth follow,  
So after quietnesse there followeth sorrow.

### Of Wit and Discreation. Cap. II.

Plato.

**M**Ans wit is the instrument of God, whereby is declared vnto the world that all ver- tue commeth of him.

Seneca.

There is no greater treasure then discretion and wit.

Wit without learning is like a tree without fruit.

Be

By reading, wit and vnderstanding increaseth.

Mans wit ( by the will of God ) is naturally nourished and fed with the gift of learning and knowledge: and by time spent in studie, it either diligently searcheth, or doth alwaies somewhat, and is led with the delight both of seeing and hearing.

Thou shalt much profit in reading, if thou do as thou readest.

Wisedome cannot be profitable to a foole, nor wit to him that vseth it not.

Selene.

Wisedome is the treasure of wit, wherewith euery man ought to enrich himselfe.

Plato.

Dispose not thy wit both to vertue and vice.

The wit of man is apt to all goodnesse if it be applyed thereunto.

Diogenes.

Mans wit is of it selfe so corrupt and peruerse, that by counterfaiting and dissembling, one may easily beguile or abuse another, hauing one thing secretly hid in his heart, when outwardly he sayth and doth cleane contrarie to the meaning of his heart.

Many excellent and goodly wits are not a little hindered, through the fault of many Instructours and teachers.

Alex. Se.

The wit is made dull with grosse and immoderate feeding.

Diogenes

A wise hart possesseth knowledge, and a prudent care seeketh vnderstanding.

A wise man seeth the plague, and heedeth himselfe: but the foolish goe on still, and are punished.

Neither wit, strength, or courage ( in any man ) can become liuely and excellent, where the minde

Alex. Scu.

it

## The fourth Booke,

is addit to superfluous feeding, to beastly idlenes  
or wanton pastimes, but onely by temperance in  
liuing, vigilant prouidence, & continuall exercise,  
whereby strength is nourished, & wits be encrea-  
sed, like as by the other, strength of body is desol-  
ued, and the wits be consumed, or vnprofitably dis-  
persed.

Sigism.

The ornaments of wit are much more fayre,  
then the badges of outward nobilitie.

Hermes.

Ambitious men haue vngracions wits.

A meeke wittie man is hard to be found.

Through lack of wit springeth much harme.

Celsus.

That man that is boyd of wit and faith, there is  
in him no hope of redresse, neyther by any comfort  
nor counsayle that shall be giuen vnto him.

Polion.

He that hath least wit is most prou.

Socrates.

He seemeth to be most ignoraunt, that trusteth  
most his owne wit.

Stablish thy wit both on thy right hand and  
on thy left, and thou shalt be free.

Socrates.

A bondman to ire hath not power to rule by his  
owne wit.

Xeno.

If thou shalt at any time be constrained to  
fight in warre or else where, trust more to thy wit  
then thy strength: for wit without strength much  
more preuaileth, then strength without wit, to  
attaine the victorie.

To see is but a small matter, but to foresée is a  
token of a good wit.

Pitacus.

Excellent things ought to be done wittely, and  
with great circumspection.

Photi.

It is better to want riches then wit.

Seneca.

Shamefastnesse in a child is a token of wit, but  
in a man, a token of foolishnesse.

A witty woman bringeth forth wise children.

Recreation

Recreation of wits are to be suffered: for when they haue a while rested, they spring by oftentimes the better and more quicker.

That pastime is to be abhorred, where wit sleepeth, and idlenesse with couetousnesse is onely learned. Alex. Scu.

A quiet wit and cleere vnderstanding, taketh right great heede of things that be past: prudently waying things present and things to come.

The wits which in age will be excellent, may be knowen in youth by their honest diligence. Alex. Scu.

No wit can make straight that which nature hath made crooked.

He best perceiueth his owne wit: that though his knowledge be great yet thinketh himselfe to vnderstand little. Protegeus.

Authozitie and fauour doth not onely shew a good wit, but it doth also polish that which is rude.

God truly giueth wisdom, but fauour and authozity doe shew it most chiefly in a Weale publike.

Like as the earth nourisheth the root of the tree, but yet the Sunne bringeth forth the blossomes: and if the stormes let not, hee with his wholsome heate ripneth the fruit, and maketh it pleasant: euen so study and labour bringeth in knowledge, which by the comfort of princes appeareth abroad in some ministracion. And if enuie or displeasure bring not impediment, the increase of fauour maketh both wit and learning fruitfull and profitable vnto the weale publike.

As emptie vessels make the loudest sound, so Socrates. they that haue least wit are the greatest bablers.

Like as narrow mouthed vessels which are Hermes. longest



## The fourth Booke,

long in filling, keepe their licour the better, so wits that are slow in taking, are best of all to retaine that they learne.

As yron and Brasse are the brighter for the wearing, so the wit is most ready that is most occupied.

### The summe of all.

*The greatest treasure without comparison.  
For mans felicitie heere in this life,  
Aboue gould and silver, is Wit and Discreation,  
To temper the ioyfull and comfort the pensive,  
Or otherwise to instruct man in peace or strife,  
Wit also is increased by often reading;  
And like the fruitlesse tree is wit without learning.*

Of Friends, Friendship, and Amitie.

### Cap. III.

Aristotle.  
Tullius.

**F**riendship is a vertue, or ioyneeth vertue. Friendship cannot be without vertue, and that in good men onely.

Friendship is none other thing but a perfect consent of all things, appertayning as well to God as to man, with beniuolence and charitie. And there is nothing given of God (except wisdom) that is to man moze commodious.

Friendship in good men, is a blessing and stable conuerion of sundrie wits, making of two persons one, in hauing and suffering. And therfore a friend is properly named thother I, for that in them is but one minde, and one possession. And that which is moze a man reioyceth moze at his friends good fortune, then at his owne.

- This is a iust law of friendship, that the friend in  
all

all things trusteth to his friend, first regarding Mar Aur. who is his friend.

It is small pleasure to haue life in this world, if a man may not trust his friends.

Beware that thou takest not them for thy Diogenes. friends whom thou subduest and bringest to sub-  
jection.

Friendship is to be preferred before all worldly things, because there is nothing more agreeable with nature, nor that helpeth man more, either in prosperitie or in aduersitie. Tullius.

True and perfect friendship is to make one hart and minde, of many harts and bodies. Pithago.

He that would endeavour to take away friendship from the fellowship of mans life should seme to Cicero. take away the Sunne from the world.

Friendship is the loue of loue.

It is the properitie of friends to liue and loue together. Plato:

Good wit is the beginner of friendship, which by vse causeth friendship to follow. Aristotle.

Friendship ought to be ingendred of equalnesse, for where equalitie is not, friendship may not long continue. Plato.

Where any repugnancie is, ther can be no amitie, since friendship is an entire consent of wils and desires.

Therefore it is seldome scene that friendship is between these persons: namely a man sturdy, of opinion inflexible, & of sower countenance, and between him that is tractable, with reason perswaded, & of kind countenance and entertainment. Also between him which is eleuated in authoritie & another of a very base estate or degree: yea & if they

they be both in an equall dignitie, if they be desirous to climbe, as they doe ascende so friendship for the most part decayeth.

**Isocrates.** - Distauce of place seuereth not neyther hindereth friendship, but it may let the operation therof.

**Mar. Aur.** In friendship fained is great doubtfulness, doublenesse, faintnesse, coldnesse to do good, much hardnesse, slippernesse and inconstancie.

**Cicero.** Whereas true friends be, their paynes are in common.

**Seneca.** A true friend is moze to be esteemed, then kinsfolke.

He is a good friend that doth his friend good, and a mightie friend that defendeth his friend from harme.

**Plato.** Get friendship of them that follow truth. -

**Aristotle.** Admit none thy friend, except thou first know how he hath behaued himselfe with his other friends before, for looke how he serued them euen so he will serue thee.

**Periander.** Beware to fall into friendship, but when thou art in continue.

**Hermes.** Who so loueth good manners, perseuereth in friendship.

Put no trust in friendes in thy present prosperitie, for it is an euident token and prognostication of euill fortune.

He is a very friend that lightly forgetteth his friends offence.

Scornefull men are daungerous friends.

**Socrates.** There is no man that would choose to liue without friends although he had plentie of all other riches.

**Photio.** - It is a sweet pleasure for a man to helpe and be holpen of his friends.

of Friends, Friendship, and Amitie. 81

One friend ought not to enquire any vnlust Mar. Aur.  
thing of another.

Friends ought to be like good horses, that is, they ought to haue a little head by humble conuersation: quicke of hearing, to the intent that they be quick when they are called: a soft mouth, to the end that their tongue be temperate: the houle of the feet hard to suffer trauaile: and their hands open to doe good dedes: their feet sure to perseuere in amitie: a bay colour for his good renowne: also that he be without curbs and bits, and that he may goe where any fatall Destinie turneth the bzidle and reine of Fortune.

There is so little difference betwene our euil Plato.  
mie and our friend, and so hard to know the one from the other, that there is great reasparde, lest we (somewhat rechelesse or negligent) defend our enimie in stead of our friend, or hurt our friend in stead of our enimie.

The agreement together of euill men in mis- Aristotle.  
chiefe is not friendship: for friendship is of it selfe so pure, that it will not be vsed in euill.

Proue not thy friend with damage, nor vse thou him vnproued. This maist thou doe, if when thou hast no need thou saine thy selfe to be neede: in which if he help thee, thou art neuer the worse, but if he refuse, then knowest thou by faining how for to trust him.

Be as mindfull of thine absent friends, as of Isocrates.  
them that be present.

Friends in aduersitie are a refuge, and in prof- Aristotle:  
peritie a pleasure and delight, to communicate our pleasures withall.

If thou desirest to be thought a friend, do thou Hermes.  
the workes that belong to a friend.

¶

¶

The fourth Booke,

**Pithagoras** If thy friend misorder himselfe towards thee  
breake not off friendship therefore immediately,  
but rather assay by all meanes to refozme him, so  
shalt thou not onely retaine to thee thy old friend,  
but shalt double his friendship.

There be many which lack no friends, and yet  
lacke friendship.

A wise man though he be contented and satis-  
fied with himselfe: yet will he haue friends because  
he will not be destitute of so great a vertue.

Beare witnesse rather against friendship, then  
against truth.

**Plato.** There cannot be friendship betweene a seruant  
and his maister, inasmuch as their states are un-  
equall: but for as much as they be both men they  
may, because that in manhood they be both e-  
quall.

**Mar. Aur.** Few amities or friendships be weare in these  
dayes.

We see oftentimes proued by experience, that  
friends lightly taken, are likewise lightly left a-  
gaine.

Doe good to thy friends, that they may be more  
friendly: and to thine enemies, that they may be  
thy friends.

**Socrates.** The iniury of a friend is much more grieuous,  
then the iniury of an enemy.

**Mar. Aur.** Hee that promiseth, and is long in fulfilling, is  
but a slacke friend.

**Plutarch.** He that casteth away his kinsfolks, and maketh  
him friends of strangers, doth as the man which  
would cast away his fleshy leg, and set on another  
of wood.

**Seneca.** As fire and heat are inseparable, so are the hearts  
of faithfull friends.

¶ the

Like as a Physician cureth a man secretly, he Aristotle  
not seeing it: so should a good friend help his friend  
privily, when he knoweth not of it.

### The summe of all.

Friendship which is the agreement of mindes  
In truth and loue, is the chiefeſt vertue  
Of morrall vertues, that in the world man findes :  
Wherefore in the world to live who ſo mindes,  
Ought Friendship to get, and got to enſue  
By loue, not by lucre, that true Friendship blinds,  
Knit with an heart where rancour neuer grew,  
Which knot eſtates equalitie ſo binds,  
That to diſſolue in vaine may Fortune ſue,  
Though malice helpe, which two, all glory grinds :  
So ſtrong is Friendſhip as no ſtormy windes  
Haue might to moue, nor feare force to ſubdue,  
Where all theſe poyns be ſetled in their kindes.

### Of Giuing and Recciuing. Chap. IIII.

**A**S giuing and receiuing are contrary the one Catiline.  
to the other, ſo the one is more commonly v-  
ſed then the other.

In giuing theſe things muſt be conſidered, Photion.  
what thing, and to whom, how, where, and wher-  
ſoe thou giueſt.

God will increaſe that little that thou haſt, if  
thou purpoſeſt to giue of that little.

In receiuing be thankfull, and at the leaſt haue Tit. Liu.  
a good will to requite a friendly beſeſt.

When thou friendly doſt intend to giue, choſe  
(as nere as thou canſt) ſuch a perſon as is plaine  
and honeſt, of good remembrance, thankfull,

¶ 2

abſtaining

abstaining from the goods of others, no niggard of his owne, and specially to all men beneuolent.

Alex. Scu. Whom peruerse Fortune, long sicknesse, seruice, friendship, disloyaltie of them that were trusted, or whom theues & oppressors haue brought vnto pouertie, to those let men extend forth their compassion and charitie.

Tallius. The greatnesse of a benefit is declared either by the commoditie, or by the honestie, or by the necessitie.

Mar. Aur. He that may giue and giueth not is bitterly an enimie: and he that promiseth forthwith, and is long or he doe it, is but a suspitious friend: what needeth words to our friends, when we may succour them with workes? It is not right that we render him onely our tongue which is the worst thing without, of whom we receiue the heart, which is the best thing within.

Those friends are but slender, & scant friends; that in promising many things, will be slacke to giue any thing.

A vertuous hand is not bound to make the tongue a fowle.

Promise is an ancient custome among the sons of vanitie: and of custome the tongue speaketh hastily, and the hands worke at leasure.

Promise and perforce.

Socrates.

Giue vnto the good and he will (if he can) requite it againe: but giue to the euill disposed, and he will still beg and aske more.

If thou bestowest a benefit, keepe it secret, but if thou receiue any, publish it abroad.

Requite benefits.

Giue to the neede, yet not so, that thou neede thy selfe.

Giue

Giue at the first asking : for it is not freely Seneca.  
giuen that is often craued.

Giue no baine and vnnecessary gifts, as armour to  
women, bookes to plow-men, or nets to a Stu-  
dent.

Let thy gifts be such, as he to whom thou gi-  
uest doth delight in.

Giue liberally for thy profit,

Solon.

See that thy gifts be according to thine abili-  
tie : for if they be too big, thou shalt be thought a  
waster: and againe, if they be too small, thou shalt  
be thought a niggard.

Succour them that perish, yet not so, that thou  
thy selfe perish thereby.

Boast not of thy good deedes, lest thine euill Socrates.  
be also laid to thy charge.

Remember them which haue done thee good, and  
forget not their benefits.

Benefits ought to be as well borne in mind, Seneca:  
as receiued with the hand. He is vnthankfull  
which acknowledgeth not the good that is done  
vnto him, and he is more vnthankfull that to his  
power requiteth it not, but he is most vnthank-  
full that forgetteth it utterly.

One gift well giuen, recouereth many losses.

The remembrance of benefits ought neuer to  
waxe old.

A small thing giuen willingly is more accepta-  
ble then that which is grudgingly giuen, be it of  
neuer so great price.

A gift grudgingly giuen of a niggard, is called  
a bawle loose, which although it be bitter, is need-  
full to be receiued of the hungry.

The will of the giuer, and not the value of the  
gift is to be regarded.



## The fourth Booke,

He is worthy to be deceiued, which while hee bestoweth a benefit, thinketh of the receiuing of another.

Diogenes. To be worthy of a benefit, is more then to haue giuen a benefit.

### The summe of all.

*In giuing, these things must be considered,  
What thing, to whom, where, and wherefore it should be:  
First, the good and needie ought to be remembred,  
And they, or else God, shall againe requite thee.  
But see thou be kindfull of thine abilitie,  
Then, if to giue, thou shalt be disposed,  
Giue not to receiue, lest thou be deceined.*

### Of Pouertie and Neede. Chap. V.

Philip. **P**ouertie is a vertue learned without a teacher. No man is poore but he that thinketh himselfe poore.

He is mighty, which hauing riches is poore, but he is more mighty, which being poore, is rich.

No riches are to be compared to a contented minde.

Protegeus. In all things the meane is best : and to liue warily is a great treasure : and to liue wastfully causeth pouertie.

He is not to be thought poore, whom his little that he hath sufficeth.

Not he that hath little, but he that desireth much is poore.

Isocrates. A man were better liue poorely, being assured of the blisse of heauen, then to be in doubt thereof possessing all worldly riches,

As that man which hath nothing, is counted Cicero.  
but poore and miserable: so is hee also counted  
most miserable and poore, that is not contented  
with that which he hath.

Wicked and couetous men, because their wealth  
towards them is but vncertaine and subiect to  
many mishaps, are not only neuer contented with  
their present portion, but through their greedy  
desire still coueting to haue, their state onely is  
very poore, and of all others noted most misera-  
ble.

There is no fault in pouerty, but their mindes  
that so thinke are faultie.

To know how to vse Pouertie well is great  
blessednesse.

Pouertie with securitie is better then riches  
with feare.

Pouertie with toy and gladnesse is an honest Seneca.  
thing.

We satisfied with little, for it will increase and  
multiply.

It is better to suffer great necessitie, then to bor-  
row of him whom a man may not trust.

More miserable is the pouertie of the minde Aristotle.  
then of the body.

He is not to be counted poore that hath in youth Diogenes.  
purchased good disciplines, and honest friends,  
hee is in most wretched estate of beggery that is  
not endued with any good qualitie or gift of know-  
ledge.

Pouertie letteth not a man to exercise merciful  
acts.

If thou fauourest the poore that can doe but  
little, thou shalt be fauoured of God that can doe  
much,

He that rebuketh the poore because of his pouertie, rebuketh the maker of the poore.

Mar. Aur. We may thinke that the father that dieth and leaueth his sonne poore and wife, he leaueth him too much: and he that leaueth his sonne rich and foolish, I thinke he hath left him nothing.

It is better to be a poore man beleuiing in God then to be rich putting doubts in him.

The miserable lacke of the poore man, and the superfluous riches of the rich man causeth discorde among the people.

Socrates. Haue compassion vpon poore men, and God shall reward thee with greater riches.

Mar. Aur. When a man is plagued with pouertie & sickness (both ioyned in one) and hath no succour nor easement, there ariseth in him an intolerable griefe, a fire not able to be quenched, a sorrow without remedie, a tempest full of wzackes, and a burning flame both of soule and body.

Pouertie is euill, but riches is worse.

If thou desirest to be quietly minded, thou must either be a poore man indeed, or else like a poore man.

Plato. A needy old man is a miserable thing.

Seneca. If thou wilt liue after nature, thou shalt neuer be rich.

The state of pouertie is specially to be redressed by the grace and fauour of God, we alwaies endeavouring our selues by all honest meanes to the helping thereof, and not by corrupt coueting of other mens good, for thereunto will then follow at hand, the wicked effects of thefts, of periuries, of robberies, extortions, and so forth, to the further kindling of Gods wrath.

At the end honour is giuen to a young person,  
poore

poore and vertuous, rather then to an old person  
rich and vicious.

The rich may haue power to be moze esteemed Mar. Aur.  
with poore people, and accompanied with rich and  
couetous : but the vertuous poore person shall be  
better esteemed, and lesse hated.

The summe of all,

Pouertie with pleasure or paine doth appeare  
In all estates, by sundry condition :  
Pouertie with ioy is more blessed and deare  
Before God then riches without exception,  
Wretched pouerty is of beastly affection,  
And those sort of men that are poore and vertuous,  
Are more worthy honour then the rich and vicious.

THE

# THE FIFT BOOKE:

## Cap. I.

What mentall Powers or Vertues are.



Because the soule of man is the most precious thing belonging to man, the image of God, and also immortall, it is necessary to shew by what power & mean in vs our soules may attaine everlasting blisse, that is, continuall abiding in the loue and presence of God: for that is the end, that all our soules naturally doe seeke for.

This blessednesse it attaineth through mentall vertues, that is to say, of certaine powers of our mindes, whereby we discern what is good, and so labor to enforce our affections to follow the same, contrary to the lust of the fraile body, which alwaies leadeth vs to euill and naughtines. Which mentall powers, what they be, how they are attained, maintained and lost, and how they ought to be applyed (according to the mindes of the best Philosophers) shall be shewed, and in their appointed places shall be knowne from other vertues, by the title of mentall vertues; which duely  
to

to learne and follow I beseech God giue vs all his grace: without which all teaching and learning in this behalfe, is but more vanitie.

## Of Vertus. Chap. II.

**V**ertue is no other thing, but a disposition Alex. Sea and exterior act of the minde, agreeable to reason, and the moderation of nature.

Virtue is a strong castle, and can neuer be won: Mar. Aur. it is a river that needeth no rowing, a sea that moueth not, a fire that quencherh not, a treasure that neuer hath an end, an army neuer overcome, a burden that neuer wearpeth, a spie that euer returneth, a signe that neuer deceiueth, a plaine way that neuer faileth, a stirrop that forthwith healeth, and a renoune that neuer perisheth.

Virtue in all works is chiefly and aboue all things to be praised, as the head fountaine and most precious iewel of all manner of riches.

Onely vertue attaineth the euerlasting blessednesse: Aristode.

Virtue principally aboue all things, purchaseth to man beneuolence, friendship and loue. Socrates.

Virtue is shut vp from no man, but is ready Seneca. for all that desire her. She receiueth all men gladly: she calleth all men, both kings seruants, and banished men: she requireth neither house, nor substance, but is contented with the naked man.

The way of vertue is hard at the beginning, Hesiodus. but after thou hast crept vnto the top, remaine there for sure quietnesse.

The trace of vertue is as good in good things Mar. Aur. with them that be good, as the vice and dishonesty of euill folkes is in euill things.

## The fift Booke,

Plato.

There can nothing be amended or rightly corrected, but by that which surmounteth it, and is better then it: as vice by vertue, falshood by truth, wrong by iustice, folly by wisdom, ignorance by learning, and such like.

Virtue alone perfozmeth the euerlasting felicitie.

Hermes.

It is better to suffer shame for vertuous dealing, then to win honour for vicious living.

Mar. Aur.

To attaine vertues we haue good desire, but to attaine vices we put too all our works.

Socrates.

Few persons take heed or haue knowledge, wher vertue is to be learned.

Diogenes.

The lesse time that a man hath to liue, the more earnestly is the study of vertue to be proceeded in.

Pithago.

To vse vertue is perfect blessednesse.

Seneca.

Prudence is the gulse of all other vertues.

Socrates.

How good works and thou shalt reap the flow-ers of ioy and gladnesse.

Plato.

So liue with men as if God saw thee.

Socrates.

Apply thy selfe so now in vertue, that in time to come thou maist therefore be praised.

Plato.

Though Vertue come not at the first, yet by diligent seeking it may be found out.

He that is vertuous and of godly behaniour, is like vnto God: but he that is contrary is bitterly vnlike him.

Mar. Aur.

It is not possible for any vertuous man (if he be vertuous) that he vnlawfully take any tast in any other mans goods.

Refraine from vice, for vertue is a precious garment.

Apply thy minde to vertue and thou shalt be saued.

Be vertuous and liberall, so shalt thou either stop

stop the slanderous mouth, or else the eares of them that shall heare him.

Sleepe not befoze thou hast considered how thou Pithagor.  
hast bestowed the day past: if thou hast well done,  
thanke God: if otherwise, repent and aske him  
forgiuenesse.

Ensee the vertues of thy godly ancestours. Plato.

The chiefe vertue to young men is not egerly Socrates.  
to attempt any thing.

To a vertuous and well disposed man, euery day Diogenes.  
is high and holy.

Nothing can corrupt a minde wholly dedicate to Aristippus.  
vertue.

The high vertues among all noble vertuous Mar. Aur.  
people, consisteth not onely to suffer the passio-  
ons of the body, but also to dissemble them of the  
soule.

Trouaile and take paines to spend thy life in Musonius.  
the trade of vertue: the paine is but short, but the  
vertues that euer endure. If contrarily, thou shalt  
haue pleasure to do that which is euil, the pleasure  
abateth, but the euill tarrieth still.

Virtue verely exceedeth all things: for if it Piatus.  
berty, substance, health and living, our country,  
parents and children doe wel it happeneth by ver-  
tue, she doth aduance all, and hath all things vn-  
der her gouernment. And in whom great plenty of  
vertue is found, no good thing is at any time  
daintie.

Virtuous men feare more two dayes of prof- Mar. Aur.  
peritie, then two hundred dayes of aduerse fortune.

Virtue by aduersitie is best tryed.

Legmon.

That person is not worthe to liue, that will not Diogenes.  
study to liue vertuously.

With



**Mar. Aur.** With vertue God sustaineth vs, and with the order of Justice the people are well gouerned and ruled.

**Diogenes.** Vertue is praised of many: but there is no man that effectually followeth it.

Men will put themselves to paines for the attaining of all things saue vertue and honesty.

**Mar. Aur.** In all voluntary things a man may be vertuous, but in naturall things, I confesse euery man to be weake.

**Hermes.** Like as the eye cannot see at once both aboue and beneath, no more may the wit apply both vertue and vice together.

**Socrates.** Like as in a payre of tables, nothing can be wel written, befoze the blots and blurs be wiped out: so vertue and noblenesse cannot be seene in a man except he first put away his vices.

**Pyrrhus rex.** To a vertuous man, it is but a small reward to be Lord ouer all the earth: and it is but a small chastisement to take a vicious mans life from him.

**Diogenes.** Vertuous and well disposed persons, haue honestie and shamesfastnesse in all places.

**Plato.** Like as a precious stone in a golden ring: so shineth an heart that is settled in vertuousnesse.

**Mar. Aur.** Young vertuous persons are bound to honour auncient wise men.

**Hermes.** Like as men choose good ground to labour and to sow, so should they choose also vertuous and honest men to be their seruants.

**Plutarch.** It is a great vertue to spee those things our selues which we reprove in others.

**Thales.** Without vertue man is but in the number of beasts.

In vertue may be nothing counterfaite:  
but

but therein is the onely image of vertue called  
Simplicitie.

He that liueth vertuously in this life, his spir- Mar. Aur.  
rit shall haue rest with God.

### The summe of all.

*Vertue in all workes is greatly to be praised,  
As the head fountaine and iewell most precious.  
By Vertue friendship and loue is purchased:  
Vertue is a garment most comely and curious,  
To obtaine Vertue therefore be studious:  
For he that loueth vice and doth Vertue detest,  
May well be compared to a loathsome beast.*

### Of Wisedome: a mentall vertue. Chap. III.

**S**apience is the science of things diuine & hu- Tullius.  
mane, which considereth the causes of euery  
thing, by reason whereof that which is diuine  
shee followeth, and that which is humane shee e-  
stablisheth very light.

Sapience is the foundation and roote of all Aristotle.  
noble and laudable things: by her we may win  
the good ende, and keepe vs from euerlasting  
paine.

Wisedome is the knowledge of diuine things,  
and is the head of all other Sciences.

True Wisedome teacheth vs as well to doe  
as to speake.

It sufficeth not a louer of wisedome to reprove Mar. Aur.  
the vices of others by words, but it is necessary  
he do himselfe that which he requirerh others to  
doe.

Of all the gifts of God Wisedome is the most Plato.  
excellent

excellent: shee giueth goodnesse to the good, and  
forgiueth the wicked their wickednesse: shee orde-  
reth the minde: shee directeth the life, and ruleth  
the works therof, teaching what ought to be done,  
and what to be left vndone, without which no  
man can be safe.

Wise dome is life, and ignorance is death: where-  
fore the wise man liueth, because he vnderstandeth  
what he doth: but the ignorant is dead, because he  
doth hee knoweth not what.

The haters of wise dome, are louers of death.

Wise dome is the defence of the soule, and the  
mirrour of reason: and therefore blessed is he that  
trauailleth to get her, for shee is the ground & root  
of all noble deeds: by her wee obtaine the chiefe  
good, that is, euermlasting felicitie.

Wise dome and iustice are honourable both to  
God and man.

Hermes.

Of all the good gifts of God, wise dome is most  
pure: shee giueth goodnesse to good people, shee par-  
doneth the wicked, shee maketh the poore rich, and  
the rich honourable: and such as vniuersally em-  
brace her shee maketh like vnto God.

Prudence is the gaide of all other good ver-  
tues.

Wise dome garnisheth riches and shadoweth  
pouertie.

To men of low degree Wise dome is an honor,  
and foolishnesse is a shame to men of high degree.

As wee see oftentimes vnder a bare and tozne  
coat Wise dome lyeth hid: so likewise vnder rich  
bestures and ornaments folly greatly and hurt-  
fully lurketh.

Pythagor.

Wise dome at the beginning seemeth a great  
wonder.

Wise dome

Wisedome thzoughly learned will neuer be forgotten.

Wisedome is like a thing fallen into the water, which no man can find except he search at the bottom.

It is not possible for him to obtaine wisedome and knowledge, that is in bondage to a woman.

Wisedome most commonly is found in him that is good and vertuous. Boetius.

That man is unhappy wheresoeuer hee come that hath a wit and will not learne Wisedome. Socrates.

Wisedome causeth a man to be honoured. Alex. Seu.

A quiet man ioyneth his Wisedome with simplicity.

By Wisedome is marked and substantially discerned the words, acts, and demeanour of all men, betwene whom happeneth to be entercourse or familiaritie, whereby is ingendred a fauour or disposition of loue.

Wisedome causeth a man to know his creator. Hermes.

He that desireth wisedome, desireth the most high and diuine estate. Solon.

He that findeth Wisedome findeth life here in this life, and in the world to come.

He that seeketh Wisedome the right way findeth her, but many erre because they seek her not duely, and blame her without cause.

Science is had by diligence, but Wisedome and Aristotle discretion commeth from God.

The feare of God is the beginning of Wisedome. Socrates.

Honour Wisedome, and deny it not to them that would learne it: and shew it not vnto them that despise it. Pithagoras

All such persons as are to be approued very vile Hesiodus

A

vile

## The fift Booke,

vile and nothing at all profitable, which being of themselves void of vnderstanding & wisdom, will stubbozily disobey such as gladly would giue vnto them both sage and wise counsaile.

Aristippus.

The report of wisdom and vertue, is good in all Tyrants opinion, so long as he thinketh that nothing which is spoken or done, be repugnant against his affections: for he accounteth it vanitie, (iudging as a sicke man) nothing to be good that agreeth not with the scent or tast of his owne lothsome appetite.

Plato.

Wisdom is a tree that springeth from the heart, and beareth fruit in the tongue.

Without study of Wisdom the mind is sick.

Carely rising and much watching are profitable to keepe a man in health, and to increase his Wisdom.

Plato.

Wisdom in the heart of a soule is like a flying thing that cannot long continue in one place.

A man of perfect Wisdom cannot dye: and a man of good vnderstanding cannot be poore.

Archilaus.

It is a spectall point of Wisdom to know to what purpose the time best serueth.

Seneca.

Power and might is in young men: but Wisdom and Prudence is in the aged.

Wisdom maketh men to dispise death, and ought therefore of all men to be embraced, as the best remedy against the feare of death.

As the plow rooteth out from the earth all brambles and thistles: even so Wisdom rooteth out all vices from the mind.

Plato.

Like as an hand is no part of a man, except it can doe the office of an hand: so is Wisdom no part of a wise man, except it be occupied as it should be.

Like

Like as the eye without light can neither see it selfe nor iudge of any thing else : so the soule that lacketh Wisdome, is brute, and knoweth nothing.

As health conserueth the body, euen so Wise- Socrates.  
dome conserueth the soule.

Like as the sicke man which asketh counsaile, Seneca.  
and is taught of the Physitian, is neuer the nearer health except he take the medicine: so he that is instructed in Wisdome & vertue, and followeth not the same, is neuer the better therefore, but loseth the health of his body, and blessednesse of his soule.

Like as an Adamant, by a secret and hid power Plutarch.  
draweth iron vnto it: euen so Wisdome by a secret meane draweth vnto it the hearts of men.

As he which in the game place runneth swift- Seneca.  
test, and continueth still his pace, obtaineth the crowne for his labour: so all that diligently learne and earnestly follow Wisdome and vertue, shall be crowned with everlasting glory.

Among wise men he is wisest that knoweth much, and sheweth to know but little.

Upon perfect and true Wisdome, waiteth continually two hand maidens, that is to say: Humilitie and Sobernesse.

A wise man is knowne by two points: he will not lightly be angry for wrong that is done vnto him, nor is proud when he is praised.

A perfect wise man mortifieth his worldly desires: by meanes whereof he subdueth both his soule and body. Seneca.

There is none happy but the godly wise man: no man is rightly happy, except he be both wise and good: for perfect and true felicitie is not without Wisdome and goodnesse.

Plato.

Contrariwise, they which be ignorant and of euill disposition be unhappy: for where ignorance and sin is, there infelicite and misery most plainly appeareth.

He is wise that acknowledgeth his ignorance, and he is ignorant that knoweth not himselfe.

It is not possible for him to be wise, that desireth not to be good.

It is better to be wise and not to seeme so, then to seeme wise and not to be so: yet men for the most part desire the contrary.

A wise man vnderstandeth both the things that are aboue him, & those also that are beneath him, he knoweth the things that are aboue him by the benefit which he receiueth thereby: & things beneath him, by the vse that he hath of them.

Isocrates.

A wise man is knowne by three points: in making his enimie his friend, the rude learned, and in reforming the euill disposed into goodnesse.

Wise men for the truths sake ought to contrary one an other, that by their contention the truth may the better be knowne.

Aristotle.

A young man cannot be perfectly wise, for wisdom requirerh experience, which for lacke of time yong men cannot haue.

A wise man ought to repute his errour great, and his goodnesse small.

He shall be wise that keepeth wise men company.

It is a shame for a wise man to say, I thought not so much.

It is a point of Wisdom to cut away all occasions which might hinder the doings of honest profitable things.

No man can refraine from doing amisse, but a wise man by one perill will auoid another.

He

He is a wise man that doth good to his friends, Hermes.  
but he is more then a man, that doth good to his  
enimies.

He that forbeareth to speake, although he can  
do it both wisely and eloquently, because neither  
in the time nor in the heares he findeth opportu-  
nities so that no fruit may succeed of his speech: he  
therefore is vulgarly called a wise person.

A wise man cannot be slandered of any thing.

A wise man meriteth more punishment for a Mar Aug.  
light deed done openly, then a secret murder.

A wise man ought to thinke that while he li-  
ueth in this world, he holdeth his felicitie but at  
adventure, and his aduersitie for a natural patri-  
mony.

The mother of extreame mischief is worldly Plato.  
wisdom.

Who so hath lands and goods enough shall Cicero.  
soone haue the name of a wise man,

Nothing can happen better to a wise man then Tullius.  
mediocritie of substance.

Desire not to be wise in words, but in works: Aristotle.  
for Wisedome of speech wasteth with the world,  
but works wrought by Wisedome increase into  
the world to come.

The summe of all.

Wisdomethe most high and diuine estate,  
The root of all noble and laudable things,  
The great gift of God most sweet and delicate,  
The tree of all pleasure that in the hearts springs,  
Whose deere and daintie fruit the tongue forth brings,  
And they that to wisdom themselves would apply,  
Must diligently haunt wise mens company.



## The fift Booke,

### Of Learning and Knowledge, two Mentall Vertues. Chap. I.III.

Plato.

Socrates.

**P**lato affirmeth that there is set in the soule of man, comming into the world, certaine spices: as it were seedes of things, and rulers of Arts or Sciences. Wherefore Socrates in the Booke of Sciences, resembled himself to a midwife, saying: in teaching yong men, he did put into them no science, but rather brought forth that which already was in them: like as the midwife brought not in the childe, but being conceiued did helpe to bring it forth. And like as in hounds is a power or disposition to hunt, in hoxses & greyhounds an aptnesse to run swiftly: so in the soules of men is ingenerate a limbe of Science, which with the mixture of a terrestriall substance, is darkened. But where there is a perfect maister prepared in time, the brightnesse of the Science appeareth cleare like as the power and aptnes of the beasts before rehearsed appeareth not to the vttermost, except it be by exercise prouoked, and that sloth and dullnesse, being plucked from them by industrie, be induced to the continuall act, which (as Plato affirmeth) is proued also in the Maister and the scholar.

Socrates.

Euen so the aforesaid Socrates in Platoes booke of Sapience, saith to one Theages: Neuer man learned of me any thing, although by my companie hee became wiser, I onely exhorting and the good spirit inspiring.

Socrates.

Learning and Knowledge is the onely good thing of the world, and ignorance the onely euill thing.

Learning

Learning is no other thing but the aggregation of many mens sentences and acts, to the augmentation of Knowledge. Alex. Scu.

A person void of Learning and sufficient bruterance differeth nothing from a stone. Aristippus.

Who so laboureth to aduance the minde with good and laudable qualities, and with vertuous and honest disciplines, shal be assured of much the better friends. Diogenes.

Those men that do most excell in Learning and eloquence, and doe in such things moze then other men, they should be most renowned, most worthily praised, and duely preferred. Æneas Siluius.

Learn such things while thou art a childe, as Plato may profit thee when thou art a man.

Endeuour thy selfe in thy youth to learne, although it be painfull: for it is lesse paine for a man to learne in his youth, then in his age to be ignorant.

It becommeth a man from his youth to be shamefast in filthy things, and to be studious in those that are honest. Hermes.

He is to be commended, which to his good bring- ing by, ioyneth vertue, wisdom, and Learning.

Be sober and chaste among young folk, that they may learne of thee, and among old folke that thou maist learne of them. Plato.

Giue good eare to the aged, for he can teach thee of the life to come.

Forget not to giue thanks to him that instructeth thee in learning.

When thou art weary of study, sport thy selfe with reading of good Storres.

Where can a man be better accompanied then with wise men, or else reading among bookes. Mar. Aur.

Learne to honour vertue, to reioyce in temperance, and to giue honoꝝ to sobrietie, lowlinesse, or meeknesse.

Endeavour thy selfe to doe so well, that others may enuie thee therfore.

Tullius.

We must take good heed and beware with diligence, that we in our calling doe nothing rashly, aduenturously, fondly, negligently, & vnadvisedly, for we be not to this end ingendred of nature, that we should seme to be created for the effects of vanitie, or lightly to spend our time in pastime and playing, in iesting, wantonnesse, and iollitie, but we be rather created and borne to sagesnesse, & to the exercise of moze graue and profitable studies.

Playing and honest passing the time is lawfully to be permitted and vsed, but yet in such wise to be vsed, that our natural sleeping, or other necessary meanes of resting be not neglected: and that at such time, as we haue sufficiently ended (in our estate and calling) all such graue & earnest causes, as needfully we haue to doe.

Tullius.

He that in certaine pleasures of this life hath some delight, must very warily keepe a measure, lest he want in time the inioying of the same.

If thou desirest to be good, endeavour thy selfe to learne to know and to follow the truth: for he that is ignorant therein, and will not learne, cannot be good.

In whom doctrine hath bene found ioyned with vertue, there vertue seemeth pure and excellent.

Learne by other mens vices, how filthy thine owne are.

He is sufficiently well learned that knowes how to doe well, and he hath power enough that can refraine from doing euill.

What

What difference is betwixtne a man presuming Mar. Aur.  
to be a man not being learned, and a beast.

Better it is to be a begger, then a man without Aristippus  
learning.

They are in a wrong opinion, that suppose learn- Philip rex.  
ing to be nothing available to the gouernance of  
a common weale.

No small belittle groweth to a common wealth Aristotla.  
by the Sapience of a learned Prince, Ruler, or  
Gouernour.

The most learning and knowledge that we haue Mar. Aur.  
is the least part of that that we be ignorant of.

He that knoweth not that he ought to know, is Pithagor.  
a brute beast among men, he that knowes no more  
then he hath need of, is a man among brute beasts,  
and he that knoweth all that may be knowne, is a  
God among men.

Esteeme him as much that teacheth the one  
word of wisdom, as if he gaue the abundance of  
golde.

Keepe company with them that may make the Xenoph.  
better.

Be apt to learne wisdom, & diligent to teach it.

Search for the cause of every thing. Seneca.

Labour not for a great number of Bookes, but  
for the goodnesse of them.

Let it not grieve thee to take paines, to goe to  
learne of a cunning man, for it were a great shame  
for young men not to trauaile a little be land, to  
increase their knowledge, As merchants do saile  
far by the sea to augment their riches.

An opinion without learning cannot be good.

The vnlearned must beware that they presume  
not to iudge of matters which they vnderstand  
not without some authoricall direction.

Learning

**Learning** consisteth not in the greatnesse, but in the goodnesse.

**Aristippus.** **Learn** diligently, the goodnesse that is taught thee, for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift offered vnto him of his friend.

**Learning is Studies sister.**

**Learning** maketh yong men sober, comforteth the old men, is riches to the poore, and garnisheth the rich.

**Socrates.** Of all things the least quantitie is to be bozne, saue of **Learning** and **Knowledge**: of which the more that a man hath, the better may he beare it.

To lacke **Knowledge** is a very euill thing, to disdaine to learne is worse, but to withstand and repugne the truth against them which teach the truth, is worst and furthest from all grace.

**Socrates.** **Intelligence** is king both of heauen and also of earth.

It is not possible for one man to know all things, yet should each man labour to know as much as he might.

**Isocrates.** It is no shame for a man to learne that he knoweth not, of what age soeuer he be.

**Know thy selfe.**

**Macrob.** He that knoweth himselfe well, esteemeth but little of himselfe: he considereth from whence he cometh, and whereunto he must, he regardeth not the vaine pleasures of this brittle life, but extollethe the law of God, and seekes to liue in his feare.

He that knoweth not himselfe is ignorant of God, wilfull in wickednesse, unprofitable, and utterly gracelesse.

**Demosth.** **Sickness, pouertie, and aduersitie, are meanes requisite**

requisite (as by the rod of God) to overthrow, chastice, and keepe low the power of the proud flesh: whereby a man shall the better know himselfe.

True knowledge in the law of God worketh a man to know himselfe, and is the onely right way to eternall saluation.

Cunning continueth when Fortune flitteth. Alex. Sen.  
To vnlearne euill, is the best Learning.

It seemeth that great vexation & trouble should be in the minde of him that dwelleth with a wise man and can learne nothing of him. Hermes.

The godly being giuen to the studies of learning and wisdom, doe chiefly bestow their wisdom, prudence and vnderstanding to mens commodities. Tullius.

The vnderstanding and knowledge of vaine men are but beastlike to those that are possessed with the heauenly spirit, which is secret and hid: and whereas they speake and utter their knowledge all others ought to be still. Mar. Aur.

Hearing in a man is a great help to knowledge. Aristotle.

Much babling is a signe of a small knowledge. Pithagoras

Knowledge seemeth to be a thing indifferent both to good and euill. Aristippus.

Knowledge is better in youth then in age.

In a short while we learne all euill, but in a long season we cannot learne any goodnesse. Mar. Aur.

The more we exalt & raise our selues with Learning and knowledge, the more low do we put the flesh with miseries.

Both sleep and labour are enemies to Learning. Plato.

To learn better is a good punishment for ignorance.

Learn to liue wel by teaching of righteousness.  
Learning

## The fift Booke,

The vertue Learning and knowledge is sought for of good of learning men, and lodged euen in their breasts to this end onely, that they may thereby know God, and eschewe the same, and know vertue and attaine vnto it, for if it be not applyed hereunto of them that haue it, the leaueth in them her whole dutie vndone.

Alex. Sou. In vaine is that long trauaile in study and learning, where actual experience doth not shew forth her fruite.

Socrates. Like as a field, although it be fertile, can bring forth no good fruit except it be first tilled: so the minde, although it be apt of it selfe cannot without learning bring forth any goodnesse.

Seneca. As we behold our selues in other folks eyes, so should we learne by other mens report, what doth become vs, and what doth not.

Like as in meates the wholesomnesse is as much to be required as the pleasantnesse: so in hearing and reading authors; we ought to desire as well the goodnesse as the eloquence.

Plato. Like as Bees out of flowers sucke forth the sweetest: so should men out of Sciences learne the best.

As a captaine is a director of a whole host: so reason ioynd with knowledge is the guide of life.

The summe of all.

In mans soule there is set at his first entrance  
Into this short life of care and misery,  
Certaine hid seeds of pure and liuely substance,  
Rulers of Sciences, as Plato doth testifie:  
Whereby at all times we may the more worthily  
As men among men through Science and Learning  
Differ from beasts in wise mens company:  
Else as beasts among men regarded nothing.



## Of Feare. Chap. V.

**F**ear is a vertue that groweth of an vndoubted helicfe in God, and it hath in it such force, that it maketh courage to flye, and maketh a man to abstaine from sinne and wickednesse. Anachar.

No man can be iust without the feare of God. Soerates.

If thou wilt desire truely to know what is the feare of God, thou must vnderstand it to be, both to desire deuout things, and also to liue deuoutly and holily. The feare of God is also to be vnderstood to be the well of life, springing vp into euermourning life, whereby are washed onely the repentant sinners, and such as are not filthily spotted. Mar. Cel. What the Feare of God is.

Feare dependeth on loue, and without loue it is sone had in contempt.

Feare God about all things, for that is righteous and profitable, and so order thy selfe that thy thoughts and wordes be alwayes of him: for the speaking and thinking of God surmounteth so much all other wordes and thoughts, as God himselfe surmounteth all other creatures: and therefore men ought to loue, feare, & obey him, though they should be constrained to the contrary. Soerates.

If thou knowest not what is sinne, nor what is vertue, by the feare and loue of God thou shalt know both.

Thinke vpon the reward of sinne, and feare to offend. Consider how full of griefe and misery, how short and transitory this present life is, and the vaine pleasures thereof, how on euery side thine enemies compass thee, and that death lyeth in waite against thee, and euery where catcheth thee sodainely and vnawares. Plato.

Feare



Pithago.

Feare the great vengeance of God, as much as thou maist: consider his might and puissance: and that shall keepe thee from sinne, and when thou thinkest of his mercy, remember also his righteousness.

Feare not threating, neither be overcome with sweet words and faire promises: for with these twaine, the godly (of the wicked) are sharply assailed in this world.

Socrates.

By the feare of God we attaine help of the holy Ghost, which shall open to vs the gates of salvation, whereunto our soules shall enter, with them that haue deserved euermlasting life.

Hermes.

He that feareth God as he ought, shall neuer fall into the pathes that lead men into euill.

Socrates.

The feare of God is the beginning of wisdom: and the want of Gods feare is the very ground & foundation of all foolishnesse, unfulnes, and abomination..

When the feare of God is once gone from a man, there remaineth then nothing else but lightnesse of life, extreame rashnesse, forgetfulnesse of God, and running headlong into all kinde of sin and mischief.

A man that feareth God, serueth God, prayeth faithfully vnto God and distributeth liberally to the poore.

Propertius

He that rightly feareth God, and esteemeth well the excellency of his maiestie from his heart, cannot forget such precepts as hee receiued of God, but wil alwaies think vpon the obseruance of them.

The feare of God doth not onely withdraw the hand and other parts of the body from committing euill, but also it helpeth to the cleansing of the mind  
and

and withdraweth the consent thereof to euill.

Nothing is sweeter then the feare of God.

There is no strength of Empire so great which Tullius.  
suppressed by feare can long continue.

He ought to feare many, whom many do feare. Aristippus.

Whom many men doe feare, they do hate, and e- Ennius.  
uery man whom he hateth hee desireth to perish.

They that desire to be feared, needes must they Tullius.  
dread them of whom they be feared.

There is nothing so sure which standeth not in  
danger of his inferiour.

He that is not inuironed with charitie, is at-  
tended with terroꝝ.

The summe of all.

*Without the feare of God no man can be iust,  
Nor yet rightly rule his corrupt nature :  
Feare strongly mortifieth all filthy lust,  
Feare findeth entrance into a life most pure,  
Which Feare vpon loue dependeth all sure :  
Or else Feare without Loue, encreaseth hatred :  
And whom men doe feare they wish were perished.*

Of Death not to be feared. Chap. V I.

**D**eath is the dissolution of the body. Hermes.  
Death is none other thing but the parting Aristotle.  
of the soule from the body.

What thing is Death but a trap dore wherein Mar. Aur.  
the tent is closed in the which are sold all the mi-  
series of this life.

Death doth looke foꝝ thee every houre. Basil.

As soon as thou art boꝝne to possesse the earth  
Death issueth out of his sepulchꝛe to finde thee.

As

As thou knowest not when or where death will meete thee, so thou must remember that alwayes and in euery place he seeketh for thee.

It behoueth a man so to vse himselfe, that he looke for death euery houre: and to be alwayes in a readinesse for the comming of death.

Augustin.

There is nothing that more callieth a man back from sinne, then the remembrance of Death.

Black ougly Death maketh all subiect to the rigor of his law.

Death readly woundeth without dread or daunce.

Experience plainly teacheth, and all ages approueth, that Gods plagues threateneth, sicknesse calleth, old age warneth, death sodainely taketh, and the earth finally deuoureth.

The life of man is like water poured out of a bucket which the earth quickly sucketh vp and appeareth not againe.

Pisagor.

Death is a thing that cannot be eschewed, wherefoze it ought to be lesse feared.

Socrates.

Death is common to all persons, though to some one way, and to some another,

Mar. Aur.

An euill Death putteth great doubt of a good life: and a good Death excuseth an euill life.

It were better for a man to dye and lose this life, to attaine much wealth, then to escape, and to liue in misery.

Socrates.

A worshipfull death is better then a miserable life.

Death is not to be feared of them that be good.

The carnall and wicked worldly men, who haue their felicitie in this life, & are ouerwhelmed with the vanities of this world, they immoderately feare Death, and they tremble and shrink in their

their bodies, when they heare of death: whose wicked hearts and mindes are so giuen ouer, to embrace and hold fast the sickle pleasures of this life, that they do vtterly forget, or rather appeare doubtfull of the euerlasting world to come.

Though the bodilly death, by diuers means and for diuers causes be vnto men very tedious and bitter: yet the death thereof, for the testimonie of Gods truth is vnto the godly most easie, most ioyfull, sweet and delectable: because hee seeth (through the eye of faith) the present performance of Gods heauenly promises.

Death is life to him that looketh to haue ioy Aristotle. after it.

Death of the euill, is the suertie of good.

Life iudgeth vndirectly of death.

Praise no man before death, for death is the Isocrates. discoverer of all his workes.

Death is the finisher of all tribulation & sorrow. Seneca.

By that same way that life goeth, death cometh. Mar. Aur.

If we liue to die, then we die to liue.

Mar. Aur.

Death despiseth all riches, and glozy, and rowleth both rich and poore folke together. Boetius.

Death riddeth the body out of paines.

Diogenes.

As the beginning of our creation commeth of God: so it is meete that after death our soule returne to him againe. Aristotle.

To men occupied about diuine things life seemeth a thing of no reputation. Plato.

The most profitable thing for the world is the death of couetous and euill people.

Death is the rest of all couetous people.

Solon.

Like as age followeth youth: euen so death followeth age. Horace.

## The fift Booke,

Mar. Aur. Short is our life, and shortly death comman-  
deth vs to close our eyes, and to follow the course  
of death.

Plutarch. After winter the spring time followeth, but af-  
ter age youth neuer commeth againe.

The end of sicknesse is death, and the end of  
darkenesse is light.

Mar. Aur. When the life passeth there is no prudence in  
a prudent, nor vertue in a vertuous, nor Lord-  
ship in a Lord, that can take away the feare of  
the spirit, nor paine of the flesh.

Plato. He which feareth to haue paines after Death,  
ought in his life time to auoyd the perill, which is  
his owne wickednesse.

A rash and wicked eye that delighteth to behold  
vanitie, may well be called the window of Death,  
for it is the deadly minister of the hearts concu-  
piscence, and forrunner of filthy facts, thefts, rob-  
beries, extortions, and such like.

Socrates. None need to feare death, saue those which haue  
committed so much iniquitie, as after death de-  
serueth damnation.

It is a happy mans lot to die befoze he desi-  
reth death.

He is in a miserable state that wisheth to die.

Thou must needs die, but not so oft as thou  
wouldest.

Plato. For vnrightheousnesse and other mischieuous  
deedes, the soule after death is soze punished.

Death is sweet to them that liue in sorrow.

Plato. Take not so much thought to liue long, as to  
liue well.

Hermes. Dispile bodily death, and it shall be life to the  
soule: follow truth and it shall be saued.

Wisdomme maketh men to dispile death, and  
ought

ought therefore of all men to be embraced, as the best remedie against the feare of death.

It appertaineth to men that be valiant, rather to dispise death, then to hate life.

Death and sleepe be cosins germane.

Qui. Cur.  
Seneca.

This is to be alwaies noted, that when thou goest out of thine house, thou art not certaine to returne into thine house againe, and in going into thine house thou art not sure thence to goe out againe: likewise when thou goest to thy bed, thou art not sure to rise from thence againe.

Live and hope as if thou shouldest die immediately. Plinius.

One day diemeth another, but the last day giueth iudgement of all that is passed. Homer.

Death ought rather to be desired then dispised: for it changeth vs from this world of vncleanness and shame, to the pure world of worship: from this transitorie life to life euerlasting: from the world of folly and vanities, to the world of wisdom, reason, and truth: and from this world of trauell and paine, to the world of rest and consolation.

How happie were it for the unhappie man (if forgetfulness deceiue him not) to remember the state of this life, how short it is, how full of miserie, vanitie and woe, an approued exile, and hath nothing in it permanent? It is a continuall conflict, strife, and war, a wandring wilderness, & a baile of wretchednesse, wherein we are continually compassed with most terrible, fierce, and feareful enemies, to the deadly wounding, slaying and ouerthrowing both body & soule into hell. (these mischiefes considered) why shuld man then haue such desire to dwel in this wretched world, &

to liue in such a loathsome and laborious life : to  
 tarrie in such wretchednesse, and to remaine in such  
 a perillous state : were not death much rather  
 to be desired : were not the houre of death much  
 better then the continuance of such a life : for to the  
 godly, death is the most happy messenger & quicke  
 dispatcher of all such displeasures, the end of all  
 trouble and sorrow, the bed of all rest, the dore of  
 good desires, the gate of gladnes, the port of para-  
 dise, the haue of heauen, the entrance to felicitie,  
 and harbour from all miserie, and the beginning  
 of all blessednesse. Therefore the day of deaths  
 happy vifitation is not to be contempned or fea-  
 red, but rather to be highly celebrated with ioy-  
 fulnesse, mirth, and melodie. Farre off therefore  
 be it, that we should either at the hearing or pre-  
 sence of death, haue feare in vs and trembling,  
 that such a friend should not be welcome vnto vs,  
 that the foulnesse of his face should feare vs  
 from his good conditions: that the bitternesse and  
 hardnesse of his rough huske should hinder vs  
 from the sweet tast of such a comfortable kirkell :  
 yea, farre off be it, that the feare of deaths discom-  
 modities, should hinder vs, or plucke vs backe  
 from the ioyfull embracing of so many and innu-  
 merable commodities which he daily bringeth,  
 for the most quiet state of the godly, and not to  
 heare, see and feele this: wo be to those deafe eares,  
 blind eyes, and hard hearts, whereby men wicked-  
 ly feare and flie from that which (with most ioy-  
 full desire) they should wish and imbrace. Consi-  
 der therefore thy selfe, feare to offend the presence  
 of God, and feare not the day and houre of death,  
 but abide with patience thine appointed turne,  
 and thanke thy maker for thy change.

We saile with great trauell throught the great Mar. Aur.  
and dangerous perils of this short life, and so-  
dainly at one houre we are commaunded to take  
land and discharge vs of our flesh, and to take the  
earth for a Sepulchre.

In these our daies of miserie, wee reade many  
things, wee heare, wee see, wee desire, wee doe at-  
taine, wee possesse, suffer, and doe rest much, and  
sodainly we are called by death: and of all these  
things we shall beare nothing away, because all  
they and we are nothing.

All the trauels of the world are weightie, but Mar. Aur.  
the trauels of death are weightiest.

All be perillous, but that is most perillous.

All be great, but that is the greatest.

Things at the last haue an end by death,  
saith death, whose end is unknowne.

Then (if we be good) sith we shall change the  
wearie life and companie of men, for the sweetnes  
and ioy of God: and the doubts of fortune, for this  
sure life: and the great and continuall feare, for  
perpetuall peace: And this euill and naughtie cor-  
rupt life, for good renowne and glozie: we ought  
to thinke verily this should be none euill but a  
change most blessed and happy.

O what blessednesse is it to haue death due  
for our sinnes diuerted into a demonstration and  
restification of Gods truth.

When our last houre is come necessitie carrieth Photion.  
vs hence, though we be not willing: but if we be  
willing, then haue we with God, both thanks, and  
euerlasting reward.

Doubtlesse, so onely shal the soule of man most  
happely at the last by death depart from the body,  
as she hath afozehand through true knowledge



## The fift Booke,

diligently recozded and practised death : and hath also long time before (by despising of things temporall, and by contemplation and loue of things spirituall) vsed her seife to be as it were in a manner absent or a part from the body.

### The summe of all.

*Death is the dissoluer of each mortall bodie,  
Driueth all againe to their first matter, Dust,  
Which while we liue should put vs in memorie  
From whence we came, and hence to what we must,  
Fearefull to the euill, but ioyfull to the iust.  
Who after this life, through death transitorie,  
For deathlesse life ioyned with ioy doe trust,  
Whose life by death is led to greater glorie.*

### Of Libertie. Chap. VII.

**Diogenes.** **T**he best thing in this present life is libertie : Libertie be it neuer so poore is to be preferred before al delights and pleasures where libertie is not.

**Cicero.** He is to be counted free and at libertie, which is boide of all lust and concupiscence.

Libertie is a power giuen vnto man, whereby he may liue, as he himselfe shall thinke good. And he liueth properly as hee lusteth to himselfe which followeth, in conuersation, those onely things which are good & honest, who inioyeth freely his office, who hath a foresight how to liue well, who obeyeth not the law for feare of punishment, but for truths sake and equitie : and with whom there is nothing more effectuous, then the good successie of his owne aduise and iudgement.

So pleasant a thing to man is the state of libertie, that life is to be aduentured for the happy recouerie thereof.

To a man that is once brought by with freedom and Libertie, there is nothing vnto him more grievous and miserable then to be restrained of the same.

Death truly is to be preferred before seruile slauerie and bondage.

That is most truly seruitude, when a man without moderation or stay of his appetite, doth follow ouermuch his owne lust and pleasure: which to overcome is more commendable and praise worthe, then winning of many, both rich and great Cities. Diogenes. What Seruitude is.

He is subiect to a seruile state and bondage which cannot reframe from his owne affections. Cicero.

He that is a good man and a wise, looseth not his libertie at any time: no, not so long as breath in him endureth. Plato.

Of our selues we haue no Libertie, nor abilitie to doe the will of God, but are subiect to sinne, and shut by vnder sinne. Augustine.

In very much libertie it is hard to be moderated, or to put a bridle to wanton affections. Aristotle.

He that hath Libertie to doe more then is necessary, will oftentimes doe more then is tending to honesty. Macrobius.

To much Libertie turneth into bondage. Seneca.

Hope is bondage, but mistrust is Libertie. Thales.

The couetous person, the ambitious, the chcerous, with such other giuen to vice, cannot be free and at Libertie. Diogenes.

A tyrant neuer tasteth of true friendship, nor of perfect Libertie.

**Alex. Seu.** Slaues and bondmen, haue only this libertie, to vse a proud countenance, because they be shamelesse: and noble men be alwaies knowne by their gentlenesse.

**Seneca.** They be out of libertie that doe not labour in their owne businesse, that sleepe at an other mans wincke, and set their fate where another man sleepeth.

**Mar. Aur.** Where there is corruption of customes, their liberties should be broken.

**Terence.** Cruely of ouer much license happeneth great pestilence.

**Alex. Seu.** All things desire libertie, and mankind most specially.

**Cicero.** It is better for a man to keepe his owne libertie, then to take libertie from another man.

Will constrained, seeketh euer opportunitie to slip off the choller.

Nothing is in the perfect state of ioy, if libertie be away.

The summe of all.

*Although honour, health, riches, and dignitie,  
Be daintie pleasures that nature doth imbrace,  
Yet Libertie as writers doe testifie,  
It is the Best thing that men can purchase:  
The poore mans libertie doth plainly deface,  
The rich in prison, or bondslaue to riches,  
Whose liues are wasted in most wretched distresses.*

## Of Goodnesse. Chap. VIII.

**T**hat thing is to be called good, which includeth in it selfe a dignitie that saouureth of God & heauen, so that those things are onely worthy the name of Goodnesse, which hath a perpetuities and stedfastnesse of godly substance. Plato.

As God himselfe is all Goodnesse, so hee loueth all things that are good, which is Righteousnesse and Vertue: and hateth the contrary, Vice and Wickednesse.

Those persons verely may be called good which do so behaue themselves, and in such wise do liue, that their faith, suretie, equalitie and liberalitie be sufficiently proued: and that there be not in them any couetousnesse, wilfulnesse or fowle-hardinesse, and that in them be great stabilitie and constancie. Tullius.

It is not onely sufficient for a person to be good, but it is necessary that hee put from him all occasions that are reputed euill. Mar. Aur.

It is good right, that they which be good men, and doe well, receiue the honour which they be worthy to haue: and to them which be good, and already aduanced to honor, they giue such courage, that they endeuor themselves with all their power, to increase that opinion of goodnesse, whereby they were brought to aduancement, which needs must be to the honour and benefit of those, by whom they were so promoted. Plato.

Many yeeres of a mans life are not to be reckoned, but rather the good and godly works that he hath done.

Those be a curious kinde of men that will seeke to know another mans life, and behauiour, and be

The fift Booke,

be slow to seeke the amendement of their owne liues.

Hermes. He may be called good, that other men fare the better for his goodnesse.

Iuan-varius Hee is to be counted a good man among them that are good, whom neuer man saw to doe any euill works, nor heard him speak any euill words, nor doe any thing but it was to the comfort of the neede, and profitable to the common wealth.

Socrates. Thou canst not be perfectly good, if thou hatest thine enimie, what shalt thou then be if thou hatest thy friend.

Let him that is a good man be a loue of all good men, because they be good, and for the goodnesse that is in them, let him haue pleasure in their familiaritie and company : for God shall thereby be praised, and hee himselte well commended, ioyfully comforted, and blessedly rewarded.

Plato. There is no greater delectation and comfort to him that is good, then to be seene in the company of good men.

Plato. Like as a man passing through the Citie and seeking where hee may finde a good Carpenter, or a good Smith, hearkeneth where the most heuing is, or beating with hammers, and there goeth in, supposing to finde that which hee looketh for : euen so, if thou wilt haue a good man, go and look him out where thou hearest sickness sharplie raigeth, or where iniustice gouerneth, will ruleth, or great power oppresseth, there shalt thou surely finde him that thine heart desireth.

Plato. Aduersitie is sent of God vnto good men, not vniustly nor cruelly, but for a good consideration and louingly : as the doing of a good Father, which with an incomparable charitie desireth the aduancement

aduancement of his sonne to perpetuall honour and dignitie, by such manner of exercise as most aptly tryeth his vertue.

Who doubteth but that they are to be counted good men, which in aduersitie be patient, and dealeth byrightly both in word and deed with all men. Boetius.

The greatest goodnesse of all goodnesse is, when tyrants are put vnder by vertues acquitted, or to finde remedie against accustomed vices, with good inclinations. Mar. Aur.

If thou intendest to doe any good, tarry not till Pithagor. to morrow: for thou knowest not what may chance thee this night.

The goods of the soule, are the principall goods.

Nothing is to be counted good, that may be Pithagor. taken away.

Friendship is the chiefest good thing in a Citie or country. Aristotle.

Good men reioyce, that not onely they, but all others be cleare of such mischiefes as be put vpon them. Socrates.

Men ought to doe well to good people, and to chastise the wicked by rigor. Aristotle.

In good things behold the mercies of God: and apply them aptly to thy self. And in all euil things and plagues behold his iudgements, through the which thou maist learne and feare to offend him.

Do not what thou wouldest, but what thou shouldest.

There is nothing so well done of them that be good, but forthwith it shall be counterfained of them that be euill. Mar. Aur.

The tongue is both good and euill to a man.

The

## The fift Booke,

**Pithagor.** The hearts of good people are the castle of their secrets.

**Socrates.** He that doth good, is better then the good which hee doth : and hee that doth euill, is worse then the euill that hee doth.

**Legmon.** A good thing the further and the more largely or appertly it is knowne, the further the vertue therof spreadeth and rooteth it selfe in mens harts and remembrance.

If thou doest good to the euill, it shall happen to thee, as it doth to them that feede another mans dog, which barketh as well at his feeder, as at an other stranger.

**Mar. Aur.** If good men be diligent to seeke others that be good, no lesse ought they to hide themselves from them that be euill : for a godly man with one finger hath power ouer all them that be vertuous, but to withstand one euill person, hee hath need of hands, feet and friends.

A good rich man may seldome be found.

Hee that is mightie, is not by and by good, but hee that is good, is immediately mightie.

**Plutarch.** It is the part of a good honest man to forget dishonest things, which to remember is a point of euill.

It is better for a man to amend himselfe by following the good example of his predecessours, then to make his successours ware worse by following his vnchristy vicious liuing.

**Cicero.** The greatest fault in a man that is good is to approue euill rather then good, and the greatest euill in an euill man is to condemne good for euill.

**Mar. Aur.** The euill man is alwayes desired for his wickednesse to be dead: but the good meriteth alwaies to haue his death bewailed.

The

The goodnesse that commeth of an ignorant Hermes.  
man, is like hearbs growing vpon a dunghill.

That man seemeth good that is meeke and gentle Mar. Aur.  
of condition, soft in words, and restfull in per-  
son, and gracious in his conuersation.

Virtuous and well beloued persons loue ho- Diogenes.  
nestie and shamesfastnesse at all times, and in all  
places.

There is nothing so good, nor so well belo-  
ued, but course of time causeth vs to leaue it,  
to dispraise and abhorre it, and finally to be weary  
of it.

Good men be called to ioy, and euill men be  
drawne to paine.

### The summe of all.

*All goodnesse is given vs from God aboue,  
The author of vertue, grace, and good gouernance,  
Whose loue and lively light should euer moue  
Mankinde by good life, his glory to aduance,  
The goodnesse of God, as of long continuance.  
And those that be wise men and learned will say  
Nothing is good, that may be taken away.*

### Of Praise and dispraise. Chap. I X.

**A**pply thy selfe so now in vertue, that in time Plato,  
to come thou maist therefore be praised.

It is more wickednesse, to seeke praise by Diogenes.  
counterfained vertue.

Challenge not to thy selfe the Praise of other  
mens inuentions.

In all thy doings seeke chiefly the Praise of  
God.

When



Chrisost.

When God is blessed, and when thanks and praises be giuen vnto him of men, then the more plentifull blessings are giuen of him, euen for their sakes by whom hee is blessed: for hee that blesteth God, maketh him debtoꝝ of a greater blessing.

Mar. Aur.

Hee is greatly to be praised that leadeth an vncoꝛrupt life, that loueth and feareth God, that is friendly to his friend, fauourable to his enimie, temperate in his words, and restful in his person.

Praise nothing that is not commendable, noꝝ dispraise ought that is praise woꝛthy.

Praise honest and good things.

Praise not the vnwoꝛthy because of his vaine riches.

Praise a man for that which may neither be giuen him, oꝝ taken from him, which is not his fair house, noꝝ his godly garments, noꝝ his great household, but his vertue, wit and perfect reason.

Praise little but dispraise lesse.

Hee that to his noble linage addeth vertue and good conditions is highly to be praised.

Anachar.

The good woꝛkes of old and ancient persons are to be praised, rather then their white hayres: for honour and praise ought to be giuen for the good life, and not for the white head.

If thou wilt praise any man because hee is a Gentleman, praise his parents also. If thou wilt praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sicknesse will make him weake. If thou praise him for his swiftnesse of foote, remember that age will take it away. If for his beauty, it wil soone also vanissh away: but if thou wilt praise him for his manners, wisdom, and learning, that

is his owne, and neyther commeth by heritage,  
neither altereth with fortune, nor is changed by  
age, but is alwayes one with him.

Doe not such things thy selfe, as thou wouldest Pithago.  
dest dispraise in another.

Hee that praiseth himselfe, & dispraiseth others, Protegeus.  
is not worthe praise.

In the multitude of men, there are few to be Mar, Aur.  
praised, and many to be dispraised.

Nothing dispraiseth a man so much as his  
owne praising, specially when hee boasteth of his  
owne good deedes.

To be praised of euill men is agenill as to be  
praised for euill doing.

If a man praise thee, remember to be thine Cato.  
owne Judge.

Wee must beware wee open not our eares to Tullius.  
such as praise vs falsely, nor suffer our selues to  
be flattered.

None be in so much danger of flatterers as  
the Prince, noblemen, & such as be in authoritie.

The cluster of flatterers walke in the Court. Ouid.

If it were as painefull a thing for men to praise  
honest things as it is to doe them, then should  
they be as little praised as followed.

If thou wilt dispraise him whom thou hatest,  
shew not that thou art his enimie.

It is a point of flattery, to praise a man to his Seneca.  
face.

An mesurable laud & praise is to be repproued. Diogenes.

All things that are good, hath euer the prehemi-  
nence in praise and comparison.

It is sufficient to praise and exalt a childe, see-  
ing his honest towardnesse, disposition or aptnes  
well proued by such things as be taught him.

Pride

Prise is cause of hatred, and slouth of Dis-  
praise.

Aristotle. As they which giue willingly seeme to haue but  
little themselves, euen so they which praise other  
folks slenderly, seeme to desire to be praised them-  
selves.

Plutarch. Like as the famished for lacke of other meat,  
are faine sometime to eate their owne flesh: so ma-  
ny that are vaine glorious are forced to praise  
themselves because no man will else.

Hermes. As the shadow followeth the body, so praise fol-  
loweth vertue. And as the shadow goeth some-  
times before, and sometimes behind, so doth praise  
also to vertue: but the later that it commeth the  
greater it is, and the more of value.

Isocrates. Praise no man before death, for death is the  
couerer of all his works. Life iudgeth vndirect-  
ly of death.

The summe of all.

So vertuously endeavour thy selfe to liue,  
That men euen worthily thy life may commend:  
Counterfaite not vertue for men will it reprine,  
And praise thee for thy profit, if rightly thou intend.  
Both Praise and Dispraise on our lining doth depend.  
And as after the body there followeth a shadow,  
Euen so after Vertues, praise doth also follow.

THE

# THE SIXT BOOKE:

Of the seauen cardinall Vertues, following in  
their order, against the seauen capitall Vi-  
ces, commonly called the seauen  
deadly finnes.

## Cap. I.

### Of Humilitie and Gentlenesse.



Humilitie for her excellencie should  
be the sister of true nobilitie.

God hath most respect vnto them  
that with humblenesse of heart, cast  
themselues lowly before the presence

of his maiestie.

Like as lowlinesse of heart, maketh a man Propertius  
highly in fauour with God: euen so meeknesse  
of words maketh him to sincke into the hearts  
of men.

The vertue of humilitie encourageth to attaine  
truely the law of God: and maketh apt and meete  
vessels to receiue the spirit of God.

Nature giueth vnto age estimation and au- Pontanus.  
thoritie: but meeknesse of heart is the gloze both  
of youth and age, and glueth vnto them both dig-  
nitie and honour.

That man is worthily counted happy, which Seneca.  
the higher that fortune hath aduanced him in sub-  
stance and dignitie: so much the more lowly he  
baileth his courage.

The sixt Booke,

Gregory. He that doth gather vertues together (for estimation and comelinesse) without the vertue of humilitie, doth as he that openly beareth fine powder in a rough and boysterous winde.

Alex. Seu. Gentlenesse and affabilitie are worthy vertues, that causeth men to be heartely and deereely beloved.

Nothing surely more entirely and fastly ioyneth the harts of subiects to their prince or soueraigne then mercie, affabilitie, and gentlenesse.

Cicero. Among many vertues belonging vnto Princes, none is so proper vnto them, or so honourable and princely, as timely to helpe suppliants, to comfort the afflicted, to encourage them, and to deliuer men from daunger in their distresse.

Nothing breedeth so great deformitie in a Prince, as to ioine vnto his high estate and authoritie, the noysome bitternesse of his hard and euill tempered nature.

They doe seeme indeed well to instruct and aduertise vs, which giueth this admonishment vnto vs: that is to say, the higher we be in authoritie, so much the more gentle and lowly we should behaue our selues: for nothing is more seemely or commendable to a Prince or a noble man, then vertue, gentlenesse, meekenesse and humilitie.

Crueltie and gentlenesse be two contraries: the one is of all men hated, and the other beloued: for crueltie is an enemy mercilesse vnto the mild nature of man. Men are not in any thing more like vnto God, then in gentlenesse and humilitie, which most plainly consisteth, in doing good one to another.

Liue gently with thine vnderlings, as thou wouldest thy betters should liue with thee, and do

to all men as thou wouldest be done by.

Seneca.

Worship gentlenesse and hate crueltie.

If thou wilt correct any man, do it rather with gentlenesse then with violent extremitie. Use measure in all things.

Thinke not thy selfe to be that which thou art not : nor desire to seeme greater then thou art indeed.

Be gentle and louing to euerie body, flatter none, be familiar with few, be indifferent and equall towards euerie man, be slow to wraath, and swift to mercie and pittie.

Auarice is the thing, that taketh away the name of gentlenesse. Aristotle.

The gentle and lowly person, cannot be hated. Alex. Scu.

The gentleman gently intreated, is content to doe all things, but the vile natured man familiarly vsed grudgeth at all things.

Giue place to thy betters, and to thy elders. Be not high minded. Please euery body. Be seruiceable to euery body. Do not that to another, which thou thy selfe hatest. Get by perswasion and not by violence. Hate violence. Be gentle in thy behaviour and familiar in communication.

It belongeth to gentlenesse to salute gladly them that we meete : and to familiaritie to talke with them gently and friendly.

It seemeth to be vncomely and great vngentlenesse, a man to be vnthankfull.

It is due to render deserued thanks.

Humanitie and gentlenesse will rather of a friend hope the best, then fore-thinke the worst.

If thou desire that thy friends loue may continue, be courteous and gentle towards him, both

## The sixt Booke,

in speech be and also in manners: for beate him in his anger, reprove him gently in his error, and comfort him in his aduersitie.

Like as pride slayeth loue, prouoketh disdain, kindleth malice, confoundeth iustice, and subuerteth weales publike, euen so gentlenesse, affabilitie or humblenesse, doe stir by affection, augment beneuolence, increase charitie, support equitie, and preferue most surely countries and cities.

### The summe of all.

*Humblenesse and affabilitie are two worthy vertues,  
That most happily purchaseth friendship and fauour;  
Yea, euen Princes, and rulers, that these vertues doe vse,  
Causeth subiects to obey them, and giue them due honour.  
Hate crueltie, be lowly and of gentle behauiour:  
For as pride slaieth loue, and ingendreth all wickednesse.  
So loue liuely flourisheth by the meanes of humblenesse.*

### Of Loue and Charitie: Two mentall vertues. Chap. II.

- Hermes. **C**onstant loue is a principall vertue.  
Plato. Without loue no vertue may be perfect.  
Seneca. He that lacketh loue, ought not to be regarded.  
It is not possible to doe any thing well without loue.  
Propertius. True loue is that which is not idle, but worketh to serue him whom he loneth.  
Socrates. Loue all men, and be in subiection to all lawes, but aboue all things loue and obey God.  
The greatest argument of godly loue is to loue

loue that which God willeth: and not to loue that which God loueth not.

The true louer of God (which is properly the Alex. Sen. charitable person) is vnder no rule, but he is Lord aboue all inuentions, all precepts, and and all commandements, that God hath giuen to man: For charitie hath no bond.

He erreth in mine opinion, that preferreth feare Socrates. before loue: without the which (witnesse Socrates) nothing either with God or with man, may long indure or abide.

We are bound to loue, maintaine and preserue, Tullius. the common attonement and fellowship of all mankind.

The nature of fauour and grace is farthest off of all things from selfe-loue, seeking nothing lesse then her owne commoditie, but rather respect the commoditie of others.

None of vs loueth God, that enforceth to will Pacuius. any thing contrarie to Gods will. He perfectly loueth not God that doth any thing without God. He perfectly loueth not God, that thinketh any thing besides God. The perfect loue of God, cannot stand with any care or studie for this life. The perfect loue of God, abideth not the coupling with any other loue. The perfect loue of God, knoweth none affection to kindred: it knoweth no difference betwene poore and rich, it knoweth not what meaneth mine and thine, it cannot deuide a foe from a friend: for he that truly and perfectly loueth God, must loue God alone, nothing besides God, nor with God, but loue all indifferently in God and for God.

There are two kindes of loue, the one natural and the other heauenly.



The sixt Booke,

The good louer loueth his soule better then his body.

Pithagoras The euill louer loueth his body, & not his soule. A man of feeble courage annoyeth himselfe lightly with that which he loueth.

Homer. To be louing to him that harteth vs is the most acceptable thing in the sight of God that a man may doe. Thou shalt be beloued of God, if thou follow him in this point : In desiring to do good to all men, and to hurt no bodie.

Mar. Aur. There is true loue where be two bodies separate, and but one heart together.

Loue is payed with loue.

Pithagor. Small substance increaseth where concord reigneth: by discord, great things are scattered, and come to naught.

Of loue mixed with mockerie, followeth the fruit of infamie.

There be foue waies noted of louing one another, of the which number one way is praysed, thre be vtterly dispraised, & one neyther praised nor dispraised. First a man may loue his neighbour for Gods sake, as euery good vertuous man loueth euery man. Secondarily, a man may loue his neighbour for naturall affection, because he is his son, his brother, or kinsman. Thirdbly, he may loue for vaine glory, as if he looked of his neighbour to be worshipped, or aduanced to honour. Fourthly, a man may loue for couetousnesse, as when he cherissheth and flattereth a rich man for his goods, or when he maketh much of them that haue done him pleasures, or may doe. Fiftly and last, he may loue for his sensuall lust and appetite, as when he loueth for delicate fare, or else when his minde foolishly runneth and doteth vpon women.

women. The first way to loue his neighbour for the loue that he beareth to God, is onely worthy to be praised. The second way, naturally deserueth neither praise nor dispraise. The third, the fourth, and the fift, to loue for glory, aduantage, or pleasure, all thre be vtterly naught.

Likenes of maners maketh stedfast & perfect.

Of all things the newest is best, saue of loue and friendship: which the elder that it waxeth, is euer the better. Seneca.

Too much selfe-loue is cause of all euill.

Repentance is the end of filthy loue.

Lewd loue is the businesse of loyterers.

Loue cannot be mingled with feare.

There is nothing so dark, but that loue espieth.

Loue leaueth no danger vnattempted.

It is not possible for a seruant to be diligent that loneth not his maister.

He that hath a whole and cleare heart, without inforcing vttereth louing words: he that hath an euill heart alwayes ouercommeth others with words of malice. Mar. Aur.

That person that is entirely beloued causeth euer great griefe at his death.

The loue of a foole is more noysome then pleasure. Socrates.

As one bird loueth another, and one beast another, and one wise man another: so one foole loueth another. Mar. Aur.

Loue peace, maintaine conoord, be mercifull to the penitent, despise not thine vnderling.

Haunt not too much thy friends houses, for that engendzeth no great loue: nor be not long from thence, for that engendzeth hate, but vse a meane in all things. Aristippus

## The sixt Booke,

**L**oue betwene neighbours suffereth to be mitigated with water : but it is requisite that the loue of the Prince and the people be perfect and pure.

**Aristotle.** It is better for a man to loue good fellowship then money.

**T**here is no perfect loue, where is no equalitie betwene louers

**Mar. Aur.** Loue in young blood, in the spring time and flourishing youth, is a popson that forthwith spreadeth into euery veyne: it is an hearbe that by and by entreth the entrails : a swounding that incontinently mortifieth all the members : and a pestilence that assaileth the heart, and finally it maketh an end of all vertues.

**Plato.** As in euery place Iulie findeth somewhat to cleaue to, so loue is very seldome without a subject.

**Mar. Aur.** The great voyce outward is a signe of little loue inward : and the great inward loue keepeth silence outward.

**T**he old lecherous louer is a Leake with a white head and a greene taile.

**Hermes.** Like as the fire wasteth the firebrand, so doth scornefulnesse wast loue betwene friends.

**B**etter are the stripes of him that faithfully loveth, then the deceitfull kisses of him that hateth.

**T**his is the iust ordinance of God, that he that loueth shal haue an end, and it that is beloued shal take an end, and the time that we are in shal also end: then it is reason that the loue wherewith we doe loue shall end likewise.

**Hermes.** Charitie is a good & gracious effect of the soule, What charitie is. whereby mans heart hath no fancy to esteeme, value, or ponder any thing in this wide world beside

beside or before the care and study to know God.

God as he himselfe is all Charitie and Loue, and the onely beginning of all goodnesse : so there floweth freely from him, as from the onely fountaine of his grace into the heart of man (the instrument of all grace) all good motions to worke well, and that freely, louingly, and of good will, by the power and freedome of his spirit, without respecting of merit thereby or iustification : but reuerently (with all ioyfulnesse) tendering and seeking the only glory of him, by whom (through grace hee is so freely and mercifully iustified, made righteous and saued.

Charitie is the childe of Faith.

Chrisost.

Good workes make not a man iustified or righteous : but a man being once iustified doth good workes. Augustin.

Noe deserts of men can haue place before the grace of God:

Charitie is not like one vertue, but is such a thing, that by many degrees of diuers vertues it must be gotten, as the finall conclusion of all labour and trauaile in vertue.

All Charitie is Loue, but it is not true, that all Loue is Charitie.

Charitie maketh men to forsake sinne and embrace vertue.

Charitie is the whole perfection of a good man.

Charitie maketh a man absolute and perfect in vertues. Plato.

The filthy effects of bribery, hindereth greatly the worke of Charitie.

As couetousnesse, bribery, and extortion are neuer contented, but needy : so charitable liberalitie is euermore blessed with plenty.

Wp

## The sixt Booke,

By our Charitie with God we learne what is our dutie towards man.

August.

The two wings wherewith a man flyeth vnto God be these: if thou forgiuest him that hath offended thee, and dost helpe him that hath neede of thee.

How can Charitie to man stand, when Charitie to God (which is obedience to his will) is ouerthrowne.

Sixe things here following are specially to be noted, that in what man soeuer any of them doe reign, there abideth not in him any spark of Gods Charitie: First, looke vpon the vnnmercifull and cursed man, that being void of pittie cannot forgive, but still boyleth in his appetite to be auenged. Secondly, looke vpon the enuious stomacke, how he without rest fretteth in coueting the sight of his hurt whom hee so cruelly spighteth. Thirdly, looke vpon the insatiable Glutton (without godly regard) hee beastly prouideth his belly chere. Fourthly, looke vpon the filthy Lecher, how busie hee is to compasse his vngratious thoughts. Fifthly, looke vpon the wretched Couetous man, how without reason and good order, he continually scrapeth, and beateth his baine to gather gaires. Finally, looke vpon the Ambitious and hautie hearted fellow, how busily hee bestirreth him to get promotion and worship. These kinde of men through their vaine and corrupt fantasies (not possessed with the grace and Charitie of God) be no lesse greedy to satisfie these their vn-satiable desires, then the hungry and thirstie bodies (through naturall necessitie) seeke to be refreshed.

Whosoever seeleth in his heart any power or  
title

title of hatred or enuy, for any manner of cause against any man, that person may be well assured that he is not in Charitie with God.

Charitie is a word much used with every man and woman, but not so well perceived, as it is commonly spoken.

Like as fire is an instrument, without which *Plutarch.* few works can be finished, so without Charitie nothing may be well done and honestly.

Like as God and the Children of God are alwayes knowne to be all one in Charitie, mercy, pittie, patience, long suffering, wishing welfare, health and life to every man: so the Diuell, and the children of the Diuell are knowne to be alwayes one, by their enuie, spight and malignitie, by their crueltie, tyrannie, impatiencie, swift reuengement, oppression, impouerishing and spoiling, hinderers of health, and very murtherers.

### The summe of all.

*In this life, of Loue there are two kindes,  
That draweth men to ioy and paine:  
On filthy Loue some set their mindes,  
And godly Loue some men retaine,  
The wicked doe count such Loue but vaine:  
But Gods heauenly Loue and Charitie  
Purchaseth th' everlasting felicitie.*

Of

Of Patience : a mentall Vertue. Chap. IIL

**P**atience is a noble vertue, appertaining as well to inward as to exterior gouernance, & is the banquisher of iniuries, the sure defence against all the effects and passions of the soule, retaining alwayes glad semblance in aduersitie & dolor.

**How to obtaine Patience.** The meanes to obtaine Patience, is by two things principally : a direct & byright conscience, a true and constant opinion in the estimation of goodnes, which seldome commeth onely of nature except it be wonderfull excellent, but by the diligent study of very Philosophy (not that which is sophisticate, and consisteth in sophismes) nature is thereto prepared and holpen.

**Socrates.** Patience and good beliefe in God maketh a man victorious.

Hæ is perfectly patient, which in his fury can subdue his owne affections.

**Ambrose.** Better is hæ that contemneth injury, then hæ that sorroweth : for hæ that contemneth it as hæ nothing felt it, passeth not of it : but hæ that is sorrowfull is therewith tormented, as though hæ felt it.

**Epictetus.** Sustaine, abstaine : sustaine and beare aduersitie : and abstaine from all euill and filthy pleasures and pastimes.

**Mar. Aur.** It is oftentimes seene that it cannot faile in a man that can suffer and hath patience, to haue vertue and force.

Hæ is worthy to be called couragious, strong and stout, who doth not onely with Patience suffer iniuries, rebukes and displeasures done vnto him,

him, but also doth good against those euils.

One of the vertues that a wise man ought to haue, (wherin he shall be knowne as wise) is that hee can suffer well: for a man that can suffer well, was euer wise and well mannered.

Hee that is patient and sober shall neuer repent him.

Be patient in tribulation, & giue no man cause Hermes, to speake euill of thee.

Let not thy heart faile thee although Fortune turneth her face a while from thee: but patiently beare the time: for merry euen-tides oftentimes follow carefull mornings.

Receiue patiently the words of correction, although they seeme grieuous. Hermes.

In suffering afflictions Patience is made strong.

Patience and perseuerance are two proper notes: whereby Gods childzen are truly knowne from hypocrites, counterfaites and dissemblers.

By patience we are rendred vnto God, and proued among men.

Humilitie, Patience, and faire speech, are the pacifiers of wrath and anger.

The trauailes that come of necessitie ought Mar. Aur. with good courage to be endured.

Be constant and patient in aduersitie, and in prosperitie wary and lowly.

The best way for a man to be auenged, is to Mar. Aur. condemne iniury and rebuke, and to liue with such honestie and good behaviour that the doer shall at the last be thereof ashamed, or at the least lose the fruit of his malice, that is to say, shall not reioyce and haue gloze of thy hinderance and damage.

Euen



## The sixt Booke,

Euen as iron, except it be often scoured, will  
soone corrupt and waxe rusty: so except the sinful  
heart of man and his flesh be often scoured with  
the whetstone of aduersitie, they will soone corrupt  
and ouergrow with the rust of all filthinesse and  
sinne.

### The summe of all.

*Patience is a Vertue both noble and necessary,  
Appertaining to the inward and exterior gouernance:  
Patience is a vanquisher of approued iniurie,  
A sure rocke of defence against all disturbance.  
This Vertue therefore to obtaine giue diligent attendance,  
By two things thou shalt learn it to thy comfort in distresse,  
An vpright conscience and constant esteeming of goodnesse.*

### Of Diligence, Agilitie, or Quicknesse. Chap. I I I I.

Seneca.  
Aristotle.

**D**iligence quickly dispatcheth all things.  
He that diligently attendeth to his busi-  
nesse can neuer repent him, but bringeth all  
his works to a perfect and good conclusion.

Diligence and carefulnesse are the keyes of cer-  
taine.

Hermes.  
Cicero.

Diligent purueyance is great suretie.

There is nothing so fearefull vnto wise and  
circumspect men, but by diligence it may be fore-  
seene and happily brought to passe: neyther is  
there any euill, but that it must readily fall vpon  
those which be vndiligent, carelesse and sluggish.

Cicero

God which is immortall, doth (as it were) sell  
all things vnto vs for our labour and trauaile.

They which will come to an happy estate, must  
diligently labour in this world,

A thousand evils do afflict daily that man, which Salust. hath to himselfe an idle and an vnprofitable car-  
kasse.

There was neuer any man that obtained re-  
nowne by his carelesse sluggishnesse.

Diligent labour preuaileth mightily: yea, it Virgil.  
ouercommeth all things.

Those studies which seeme laborious in youth-  
full yeres, are made right pleasant rests vnto old  
age.

By the deceitfull payson of sloth, vertue be-  
ing overcome, it yeldeth to the breach of confusi-  
on, and falleth on a sodaine to bitter decay.

We know that there is nothing so easie but it Terence,  
will seeme hard, if it be not with chearefulnesse ta-  
ken in hand.

Nothing vnto man is so hard, but by diligence  
it may easily be found out.

If by diligence thou shalt bring any noble thing Virgil.  
to passe: thy labor shall soone be overpast and gone,  
but thy gloze shall still remaine: and if at pleasure  
thou accomplish any vile act, the remembrance  
doubtlesse of the villany shall still remaine euen  
when thy pleasure is far past and gone.

The waking eye, and well occupied hand, attai-  
neth of right vnto many great things.

There is nothing so good to make a Horse fat Diogenes.  
as the eye of his maister, neither is there ought  
better to make land fertile, then the steps of the  
owner, that is to say, the maisters diligence.

By danger, dread and doubtfulnessse, diligence Demosth.  
is greatly hindered.

It oftentimes happeneth that they which be Alex. Scu-  
slacke and vndiligent in doing their duties at the  
beginning, after that they haue beene admonished  
thereof

## The sixt Booke,

thereof, epyther by their friends, or by the goodnesse of their owne proper wits, they haue beene industrious and very diligent. Contrariwise, others which at the first haue beene quick with a meruailous dexteritie and promptnesse, they haue afterwards by little and little relented: yea, and hauing gathered together (as diuers haue) good estimation and abundance of substance, haue withdrawn themselves from painfull affaires, and at the last, be to no man, but onely to themselves, profitable.

Pittachus. Nothing shall cause a man more diligently to do his dutie, then to thinke what he would require of him that is inferiour to him.

Musonius. Hee that is diligent shall enjoy the profit of his labour and diligence.

### The summe of all.

*Diligence is a quicknesse and liuelinesse of minde,  
Whereby all things are finished most aptly :  
Diligence doth alwayes this commoditie finde,  
It neuer repenteth but endeth most gladly.  
Carefull diligence is the key of certaintie,  
And as with Diligence men doe their businesse,  
What reward shall follow the end will expresse.*

### Of Liberalitie. Chap. V.

Aristotle. **L**iberalitie is as well a measure in giuing as in taking of money and goods.

Liberalitie is not in the multitude or quantitie of that which is giuen, but in the habit or fashion of the giuer.

It is Liberalitie to giue according to a mans abilitie.

That

That is not to be approued Liberalitie, wherein Tullius.  
is any mixture of auarice or rapine, for it is not  
properly liberalitie to exact vniuersally, or by violence  
or craft to take goods from perticular persons &  
distribute them in a multitude: or to take from  
many vniuersally, and enrich therewith one person  
or a few, for the true precept concerning benefits  
or rewards is, to take good heed that he contend  
not against equitie, nor that he vphold no iniury.

There be two fountaines which doe approue Valerius.  
liberalitie: that is a sure iudgement and an honest Max.  
fauour.

He onely is liberall, which distributeth accor- Aristotle.  
ding to his substance, and where it is expedient.

Liberalitie taketh the name of the substance  
of the person from whom it proceedeth. For it  
resteth not in the qualitie or quanttie of things  
that be giuen, but in the naturall disposition of  
the giuer.

Wonderfully is the loue of the multitude Tullius.  
stirred with the fame and opinion of liberalitie,  
bountifulnesse, iustice, and faithfulnessse, and of all  
those vertues which appertaine to the mildnesse  
of manners, and gentlenesse.

It should seeme that as man being the most pre- Theophr.  
tious and goodly creature of all others vpon the  
whole earth, & so in large manner wonderfully en-  
dowed with diuine grace from the high God a-  
boue, should in such wise most earnestly regard his  
estate and creation, that not only (as a Lord ouer  
them) to haue and inioy the pleasures of them (for  
his sufficient and needfull purpose) but also most  
louingly with all diligence to see to the reliefe  
and comfort of those that by creation are like vn-  
to himselfe.

Q

Liberalitie

## The sixt Booke,

Aristotle.

**L**iberalitie in a noble man, is to be commended, although somewhat it exceed the termes of measure. And if it be well and duely employed, it requireth perpetuall honour to the giuer, and much fruit and singular commoditie thereby encrease. For where honest and vertuous men be aduanced and well rewarded, it stirreth the courages of them that haue any sparke of vertue, to encrease therein with all their force and endeavour. Wherefore next to the helping and relieuing of a communitie, the most part of liberalitie is to be employed on men of vertue and good qualities: wherein is to be required a good election and iudgement, that for hope of reward or fauour (vnder the cloake of vertue) be not hid the most mortall poyson of flatterie. Liberalitie which is vpon flatterers employed, is not onely perished, but also spilled and deuoured.

Seneca.

He is liberall that delighteth more in good renowne then in money.

Socrates.

A liberall man cannot be enuious.

He that is liberall cannot liue amisse.

Giue liberally for thy profit.

As liberalitie maketh friends of enimies: so pride maketh enimies of friends.

They that be liberall, doe with-hold or hide nothing from them whom they loue: whereby loue increaseth and friendship also is made perpetuall and stable.

Hermes.

He that is liberall neglecteth not his goods, nor giueth it to all men, but vseth it so, as he may continually help other: and giueth when, and where, and on whom it ought best to be employed.

Tullius.

Liberalitie and beneficence be of such affinitie, that the one may neuer from the other be separate,  
for

for the imployment of money is not liberalitie, if it be not for a good end or purpose. Beneficence is neuer taken but in the better part, and is taken out of vertue, where liberalitie commeth out of the coffer.

Liberalitie causeth men to be greatly mar- Alex. Scu.  
uailed at.

A liberal heart is cause of beneuolence, although Tullius.  
sometime perchance power lacketh.

That same liberalitie that standeth in trauell  
and diligence, is both most honest, and also spre-  
deth farther, and is able to profit more.

It is the greatest part of Godlinesse, to know-  
ledge the liberalitie of Gods goodnesse, towards Pacuius.  
vs: and to giue onely prayles vnto him from  
whence all things are yelded to our reliefes.

### The summe of all.

*Liberalitie is a certaine measure.*

*That springeth off fauour, friendship, and amitie,*

*Ingiuing or receiuing, land or treasure,*

*After a mans substance or abilitie,*

*But chieslie in comforting the poore and needy,*

*For that is liberalitie in very deede,*

*To helpe the poore miserable in time of neede:*

### Of Temperance and Moderation.

#### Chap. VI.

**T**emperance is a noble vertue, and chiesely Photion.  
appertaineth to the honourable state of man-  
kind, whereby the Princely gouernour, Rea-  
son, (which raigneth as a king in man) is known  
to beare sway in man: whereby is happily tempe-  
red all his doings, and thereby differeth from the  
effect of beasts.

## The sixt Booke,

Temperance is enemie to lust, and lust is a wayting seruant vnto bodily pleasure.

Botious.

Temperance calleth a man backe from all grosse affects and carnall appetites, and letteth him not exceede neither in foolish reioycing, nor in vngodly sorrowing.

Cicero.

Temperance is the pacifier of all tumults.

Isocrates.

Grosse affections and lusts, are either bitterly to be refused, or else with moderation to be vsed.

Plutarch.

He is to be called a temperate & moderate person, which not onely hath power ouer his wanton and corrupt effects, but so endeauours also himselfe, that in his Countrie he is chargeable to no man, to no man cruell or grieuous, neither to any man dangerous.

For he is tempered with the light of the heauenly grace, he is of nature familer and gentle: he is easie to men that will come and speake with him: whose house is vnlocked, not shut, but open to all men, where euery man (as it were in tempests and stormes, may repaire for their relieuement and succour.

Anaxag.

Youth vntemperate and full of carnall affections, quickly turneth the body into age, to be full of infirmities, foule and feeble.

Cicero.

When the vnbrideled carkas or fraile flesh of man is not well tempered or discretly ruled, but ouermuch cherished, set at libertie, and pampared, then is the soule the lesse regarded or looked vpon, but abideth in most deformed state and miserable. And the more delicately the body is handled, the more stubberly it wastleth against the minde, and doth cast it off, euen as a horse that wel cherished vsleth oft to cast his rider. The heauie burthen of the bodie soze oppresseth the minde.

He

He cannot commend temperance, which thinketh that the chiefe good thing consisteth in pleasure, for temperance is thereto enemy.

As temperance doth mitigate all grosse appetites, and causeth them to be obedient to reason, and doth preserve the iudgement of the mind. So temperance is thereto an enemy, for it greatly troubleth and inflameth much the minde. Cicero.

It thou wouldest consider the excellencie of mans nature, & the dignitie thereof, thou shouldest well perceiue, how foule and dishonest a thing it is to be resolued into Lechery, immoderate eating and drinking, and to liue loosely and wantonly: and contrarily how honest, faire and commendable a thing it is, to liue continently, temperately, sadly, and soberly. Tullius.

He is worthe to be called a temperate and moderate person, which firmly governeth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the minde. Thucidi.

### The summe of all.

Of all noble vertues that God giueth to man,  
And (whereby as reasonable) he is knowne from beasts,  
Temperance is of force, apprehend it who can,  
To bridle grosse effects, which the wise detests,  
It preserveth excesse at banquets, and at feasts,  
It offereth also to a contented minde,  
To take with thankfulness such as it doth finde.



# The sixt Booke,

## Of Chastitie. Chap. VII.

**Propertius.** Chastitie, puritie of life, continencie, or refusing the corrupt pleasures of the flesh, and of this world are precious in the sight of God, and doe possesse such as keepe their bodies cleane and vndefiled, and in life refraine from all euill.

Chastitie is the beautie of mans life.

Chastitie and puritie of life consisteth eyther in sincere virginittie, or in faithfull matrimony.

**Chrisost.** The first degre of Chastitie is pure virginittie,  
**Hom. de** and the second faithfull matrimonie.

**inuent. cru.** Abstinenzie and continencie are two forcible vertues against Auarice and Lechery, two capital vices: which being refrained by a Noble man that liueth at libertie and without controulment, procureth vnto him (besides the fauour of God) immortal glory: and that Citie or Realme hath long prosperittie, whose Gouvernozs are not acquainted with these vices. For as Valerius Maximus saith, wheresoeuer this feruent pestilence of mankinde hath entry, iniury raigneth, reproch and infamy spread, and deuoure the name of Nobilitie.

**Val. Max.** That thou maist auoid filthy loue, a dissolute and libidinous life, (with other like kinde of filthinesse) embrace that loue which God alloweth, and keepe Chastitie and puritie of life, which consisteth in sincere virginittie, or in the faithful state of matrimonie.

**The filius.** A chaste heart (which is onely seene and approued of God) is most precious and blessed in his sight, and therefore deserueth of all men so farre forth to be well iudged or condemned, as the wordes vttered from the mouth, the manner of

of outward gesture, the vsage in eating & drinking, and the order of apparell, seemeth to be honest, modest, temperate and seemely.

A wise man when he is once stirred by to the vnnaturall desire of wanton & vncleane things: he will by and by charge himselfe with the loathsome state of filthinesse, and will flye (to his power) euen from the very secret and inward consent of them, and much rather from the committed fact.

It must needs be a point of great continencie Musonius. and integritie (if it be possible for any man) not to be caught with the entisements of vaine beautie, comelinesse of body, outward and gay gloze, nor with the vaine pleasures of the world, but to be restrained by the respect of iustice, equitie, cleannesse and charitie: yea, and with the bridle of the feare of God, not to consent to corrupt concupiscence, which doth in that sort deceiue them (speci ally all carnal men) and blindeth right iudgement in them.

Somemen there be whom bodily lust tickleth Socrates. not at all, such men ought not by and by to ascribe that vnto vertue which is an indifferent thing, for not to lacke bodily lust, but to ouercome bodily is the office of vertue.

Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eares to heare, that which is filthy and euill.

Beware of the baites of wanton women, which Socrates. are laid out to each man, for they are great hindrance to him that desireth wisdom.

Flye from filthinesse of life.

At thy table let all things be pure, chaste and holy, euen as he is holy whose gifts thou shalt there haue in hand.

## The sixt Booke,

Cassido-  
rus.

There be sixe things that preserueth Chastitie, sobernesse in dyet, labour sharpenesse of thinner apparell, brideling the senses, that is to say, the five wits. Also little communication, and that with honestie, and eschewing opportunitie of the person, the place, and the time.

Augustin.

Where necessitie is ioyned, or laid vnto chastitie, there authoritie is giuen to lecherie, for neither is she chaste, which by feare is compelled, neither is she honest, which with need is obtained.

Barnard.

Chastitie without charitie is a Lampe without Oyle: take the Oyle away, and the Lampe giueth no light, take away charitie then chastitie pleaseth not at all.

Pontanus

That man whose minde is wholly dedicated to the vse of vertue and puritie of life, and despiseth the vanities of this short life, most certainly preuaileth and obtaineth saluation in the end.

### The summe of all.

*Because flesh is fraile and procureth filthinesse,  
And worketh with woe the soules deformitie,  
It behoueth in time to eschew such wickednesse,  
And ioyfully to imbrace the vse of Chastitie,  
Handle not, heare not, nor speake that is filthy,  
Deste from the heart women light and wanton,  
For many by their baites are caught to destruction.*

THE

# THE SEAVENTH BOOKE:

## Cap. I.

### An Admonition to auoid all kinde of Vices.



The causes of all inconueni-  
ces and hurts that may happen  
to man, are his owne vices :  
which bringeth him into the  
hatred both of God and man,  
yea, and of himselfe also at the  
length. Wherefore the Philo-  
sophers aboue all things haue  
euer abhoyred them, and by all meanes inde-  
uoured to quench and destroy them, both in them-  
selues and in all others. And although there be  
sundry sorts of vices, some naturall, some vnna-  
turall, and some against nature : I thinke it not  
needfull to distinguish them, but because they are  
all euill, I therefore endeuour to make them all  
abhoyred. Wherefore I haue in this Booke gathe-  
red the sayings of the Philosophers concerning  
the vilenesse and corruption of the most part of  
them: shewing what detriment and hurt cometh  
thorough them, which I wish that all men would  
diligently note, lest not being warned by other  
mens harmes, they do (thorough their owne) teach  
others to beware.

Of

## The seauenth Booke,

### Of Vice, Sinne and Wickednesse. Chap. II.

**L**Ike as Vertue is a garment most comely and precious, whereby the soule is garnished to the glory of the most high God : so Vice and Wickednesse is filthy, abhominable and vncomely: which corrupteth and destroyeth the soule, contrary to the will of God.

**Mar. Aur.** Cursed is the man that knoweth not to be a man, but maketh himselfe lesse then a man by his Vice.

**Anaxag.** The life of that man is wicked, that many bewaileth : and in whose death euery man reioyceth.

**Portegeus** As there is nothing vpon the earth better then good creatures: so there is nothing worse then vicious and wicked men.

**Aristotle.** They that be daily inclined and vtterly disposed to vice and wickednesse, shall not any time increase in riches, nor profit in any science.

All such as for the multitude of their sinnes & wickednesse are hopelesse, and such as haue committed thefts and slaughters, with such other like wickednesses: the iustice of God, and their owne deserts damne themselves vnto euermore death, from the which they shall neuer be deliuered.

If thou hast wickedly sinned, repent thæ speedily, and tarry not till to morrow.

**Plato.** Woe be to that wicked and unfull man that hath not power to turne from the filthy works of fleshly and vaine pleasures, which hinder him from the blessed estate, and keepe back his soule from the presence of God.

**Mar. Aur.** It is mære wickednesse to change or alter good

god lawes, to awake strife, and raise noises, to abate noblenesse, to exalt the vnworthy, to banish innocents, and honour the euill, to loue flatterers, and dispraise them that be vertuous, to embrace delights, and tread vertue vnder foote, to weepe for them that be euill, and laugh them to scoorne that be good: and finally, they are all wicked that take lightnesse for their mother, and vertue for their stepmother.

It is very wickednesse to seeke praise by counterfained vertue.

Sin, and seeke wickednesse where thou knowest God is not. *Hermes.*

An euill man is neither his owne friend, nor yet any other mans.

It is great corruption vnto the people, to haue *Aristodes* a vicious and corrupt ruler.

Beware of sin as the serpent of the soule, which spoyleth vs of all our ornaments and seemely apparel in Gods sight.

Neither suffer thy hands to worke, nor thy tongue to speak, nor thine eare to heare that which is euill or wicked.

If thou dost not intend to doe good, yet at the least refraine from doing euill.

Flye and eschew thine owne vices, and be not *Plato*. curious to search out other mens.

Thinke all things may be suffered saue filthinesse and vice.

As we are set in diuers pleasures by our vice, *Mar. Aur.* so we fall hourly into diuers miseries & are noted to our great infamie.

Nothing is euil but that which is coupled with *Diogenes*. some vice and wickednesse.

He that is rooted in sinne, will not be corrected.

The

## The seauenth Booke,

**Plutarch.** The euill which vicious persons doe in the company of a Prince are reputed his.

**Hermes.** Use not familiaritie with any vicious person. Without comparison hee is worse that fauozeth euill, then he that committeth the euill, for the one proceedeth of weaknesse, and the other of malice. Rulers and men in authoritie sinne exceedingly, that giue others license to sinne.

It is hard for a man hauing licence to sinne, to keepe himselfe therefrom.

**Anachar.** Sinne plucketh the soule from God, whose Image the soule should beare.

**Plato.** Through sinne and wickednes kingdomes are altered and changed.

**Iuuenal.** Through sin Princes are remoued from their royall state and dignitie.

**What Sin is.** Sinne is an act straying from the order of the end vnto which it should be directed, contrary to the rule epyther of nature, or of reason, or of the euerlasting law.

**Ambrose.** Sin is the breach of Gods law, and the disobedience of heauenly commandements.

**Augustine.** Sin is either that which is spoken, committed, or coueted, contrary to the euerlasting law.

Sin (like an euill tree) hath many branches, as the loue of our selues, the loue of pleasure, of whozedome, drunkennes and gluttony, the loue of glozy honoz, ambition, and such other vices: and vpon this wicked rabble & such like, crafty Concupiscence waiteth as a seruant at inches, applying each of them the objects of their kinde. And if it be not obayed, there must also needs be suffered the rule and gouernment of sin: for experience often teacheth that in this respect the malice of concupiscence is great, and therfore not to be spoken.

**Concupiscence.**

There

There be three things that cause vs to sinne: The occasion of sin.  
 first, foolishly to flatter our selues and thinke that God seeth not our sinnes: secondly, to perswade our selues that God careth not for our sin: thirdly, because we waigh not Gods iustice, but respect him to be onely mercifull, and will of purpose be more unfull.

He that is in seruitude to sinne, the strength thereof and the power of Sathan is such, that no vertue or strength of man, no nor the strength of any celestiall spirits can doe any good, or help to make him free: for it is onely the power of the heavenly and most mightie spirit of God, that freely purgeth the hearts of men, and freeth them from the bondage of sinne and Sathan. The seruitude of sin.

The wickednesse of mans life maketh the spirit of God dull in the heart of man, that is, not to worke in him according to his diuine nature.

If a man would rightly vnderstand the high maiestie and puissant state of the great and terrible God: would he not thinke that when he hindeth himselfe in darknesse, and doth the deeds of darknesse, that he should be neuertheless manifest vnto him in all his doing, who is able to perceiue the secrets of the heart? A good meane to forsake sin.

Where sin by authoritie is duely punished, there the country and people are most happy & blessed.

Cities are well gouerned, when the wicked be punished.

The feeble are defended from the mightie, and the true from the vntue, by the vertue of Justice: who also rooteth out the wicked from among the good.

He is a vicious person that intendeth onely his owne profit,

It



Xenoph.

If thou intendest any thing whereof may grow any goodnesse, deuise to proceed with all diligence: but if by thy works may chance that which is euill, then be as swift to conquere thine owne will.

Plato.

Thou canst not alwayes keepe thy sinne and wickednesse vnspied, though for a season it be secret and hid: for Truth the true daughter of God and of Time, hath sworne to detect sin and vice.

Mar. Aur.

They that be euill, be alwayes double euill, because they beare armour defensue to defend their owne euils, and armour offensue to assaile the good manners of others.

They liue very badly that alwayes begin to liue, forasmuch as their many beginnings do make their owne euils still vnperfect.

Hermes.

It is better to suffer death then by compulsion to doe that which is euill.

There is but one way to goodnesse, but the waies to euill are innumerable.

To be much inquisitiue about others offences, is a signe of an euill disposition.

Mar. Aur.

The greatest euill of all euils is when a man forgetteth that he is a man, putting reason vnder foote, straining his hand against Vertue, and letting Vice rule the bridle.

What doth it profit thee to haue an expert tongue, a quick memory, & cleare vnderstanding, great science, profound eloquence, or a sweet stile, if with these graces thou hast a wicked will.

Socrates.

Rulers by vsing vitiousnesse destroy not onely themselues, but all others besides, that are vnder their gouernance.

Plato.

There is no good Gouvernour that commandeth others to auoide Vices, and will not leaue them himselfe.

Vertues

Virtues cannot be seene in a man, except he first **Hermes.**  
put away his vices.

As some poysons are so contrary by nature, **Seneca.**  
that one cureth another, so is it likewise of deceits  
and vices.

He which giueth riches or gloze to a wicked **Plutarch.**  
man, giueth wine to him that hath a feuer.

If they be miserable which haue cruell mai- **Ambrose.**  
sters, although they may go from them: how much  
are they more miserable that serue their vices as  
their maisters, from whom they cannot flye?

A thousand euils doe follow wickednesse, but  
specially that most wretched torment and vexation  
of a guilty conscience.

Sinne accuseth to eternall death.

An hundred tongues and mouthes as many, **Virgil.**  
Although I had with eloquence high:  
And though my voyce all iron were  
In strength, yet could I not declare  
The vice of men, nor yet can tell  
What paines therefore they suffer in hell.

As the harts of the wicked are altogether har-  
dened and impenitent, so they heape by displea-  
sure vnto themselves against the day of wrath,  
and the terrible appearing of the iust iudgement  
of God.

The match to kindle against vs the fierce fire  
of Gods wrath is our sinnes

The fault committed is of our selues, but God **Cato.**  
is blamelesse.

He is a foole that committeth sinne: hee is wise  
that repenteth him of his sin, but he is to be coun-  
ted most wise that flyeth from the fact of sinne.

Every sinne is conceived first in the heart, and **Arnobius.**  
afterward finished in word or fact.

The

The teauenth Booke,

The heart of man is defiled and vncleane: and all the finnes committed by men proceedeth from thence, as from a fountaine of all euill and mischiefe.

Plato. As in euery Pomegranat there is some graine rotten: so there is no man but hath some euill condition.

Socrates. As a man appeareth more in a mist then in cleer weather, so appeareth his vice more when hee is angry, then when hee is at quiet.

Hermes. As to the good their goodnesse is a reward: so to the wicked their wickednesse is a punishment.

Plato. Like as the Flye which feedeth vpon corrupt things, despiseth the sweete and pure hearbes: so wickednes doth follow the wicked dispraising all goodnesse.

Socrates. Like as one branch of a tree, being set on fire, kindleth all the rest: so one vicious fellow destroyeth a whole companie.

Hermes. As men for their bodily health doe abstaine from euill meates: so ought they to abstaine from sinne for the saluation of their soules.

The summe of all.

*As the soule which by vertue is chiefly garnished  
Doth shew and set forth Gods eternall glory:  
So the soule that with Vice is replenished,  
Forgetteth God and sinneth most wickedly,  
Embrace then Vertue, for Vice is most filthy,  
And Vertue at no time in man can shine cleare,  
Whila Vice and Wickednesse in him shall appeare.*

Of Ignorance and Errour. Cap. III.

**I**gnorance is a madnesse of the soule, which Plato. while it laboureth to attaine the truth, is confounded in the knowledge of it selfe.

Great is the hurt that hath chanced by ignorance.

They which be ignorant and of euill disposition be unhappy: For where ignorance and sinne Plato. is, there infelicitie and miserie most plainelie appeareth.

To be ignorant of Gods true seruice, is not to be commended: but to be rather vtterly blamed and punished by the hand of God.

As the light of godly knowledge encreaseth vertue, and worketh a godly life: so the darknesse of ignorance hindreth vertue, and increaseth a wicked life.

There is nothing worse then to liue beastly Plato. and out of honest order: and the greatest and most euident cause and token thereof is, the sin of ignorance, which is an vtter enemie and contrary to to the vertue of knowledge.

The ignorance of knowledge that is in brute Plato. beastes, maketh plainly the difference betwene men and them: for so much differeth man from the dull and brutish beast, as he sheweth himselfe by knowledge to be clereely vnspotted of ignorance.

He is properly to be tearmed brutish, that is Aristip- grosse and dull of sense, and lacketh the capacitie pus. of knowledge: and finally brutishnesse is very ignorance.

As ignorance maketh a man beastlike, and  
B
keepeth

## The seauenth Booke.

keepeth him low, and in the state of beggery and miserie : so knowledge putteth away beastlinesse, it rayseth a man vp, and setteth him in the seate of dignitie.

Plato.

What ignorance is.

The vertue of Gods truth is an instruction of them that be ignozant, for the minde of man is not so bright by the light of nature that it can by the owne sharpenesse know the things that be of God, and necessarie to be known for the saluation of man: wherefore it behoueth him to haue a more godly light, whereby hee may haue the true light, and therefore be truely taught : that is to say, by the light of the spirit of God, in the vnderstanding of the word of God.

An ignozant man may be knowne by three points : hee cannot rule himselfe, because hee lacketh reason : hee cannot resist his lusts, because hee lacketh wit, neither can hee doe what hee would, because he is in bondage to a woman.

There is none so ignozant, as hee that trusteth most to his owne wit : none so vncertaine as hee that most trusteth fortune: noz any so much out of quiet as he that is combzed with an vnruly brawling wife.

The boldnesse of the ignozant, ingendereth all euils.

Through lacke of wit, springeth much harme: by meanes of ignorance much good is left vndone.

Socrates.

The ignozant in their bankets vse minstrells to chere them, but the learned with their voyces delight one another.

He that is ignozant in the truth, and led about with opinions must needes erre.

It

It is a great shame for an old man to be ignorant.

It is a shame to be ignorant in that which euery man ought to know. Socrates.

He is an ignorant foole, that is gouerned by womens counsell.

He that doubteth and meruaileth, seemeth to be ignorant.

It is better to be ignorant in vile things, then Pithago. to know them.

He that knoweth not how much he seeketh, Socrates. doth not know when to finde that which he lacketh.

That which is well done, is done wittingly : but that which is euill done is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, Mar. Aur. it slayeth diuers, and infecteth all persons, and vnpeoplet the realme, chalet away friends, and giueth heart to enimies of strange nations, that were before in dread : and finally damageth his person, and slandereth euery one.

Idlenesse ingendzeth ignorance, and ignorance ingendzeth errour. Plato.

Of small errours not let at the beginning, springeth great and mightie mischieses.

The beginning of errour is to thinke those things to please God, which pleaseth our selues : and those things to displease God, whereat our selues be displeased. Augustin.

Those things be very delectable and pleasant vnto vs : which doe either like our eyes, with their outward curiositie, glistering and gaynesse, or our eares with some speciall pleasantnesse: and therefore we doe also thinke that they doe in like manner please the diuine senses

## The seauenth Booke,

of the most heauenly God.

Mar. Cell.

It is an old saying, that the multitude of them which do erre, and their agreement in that error, cannot make the error allowable.

Cyprian.

Custom without truth is but an old error.

He is as well out of the way, which doth commit an error, seduced by the iudgement or inticement of another body, as hee that is seduced of himselfe.

It is most right that they which do refuse the gift of the knowledge of God, should be againe refused, and haue it taken farre from them: and be ouerwhelmed to the vttermost, with the curse of ignorance and errors.

An error is not overcome with violence but truth.

Error at the end is knowne to be euill, and truth thereby is much the better knowne.

He that erreth before he know the truth ought the sooner to be forgiven.

Mar. Aur.

The vnderstanding which is dusked in errors, and depraued in malice, cannot be healed by medicines, nor redressed by reason, nor help by counsell.

### The summe of all.

*Ignorance of the soule is very madnesse,  
Which while it laboureth the truth to attaine  
Is confounded and wrapped in heauinesse,  
Through selfe-knowledge, and feeblenesse of braine,  
Yea, it is also most euident and plaine,  
That as ignorance is bred by idlenesse,  
Euen so is error by ignorance doubtlesse.*

## Of Foolishnesse. Chap. II II.

**T**here is no greater enimie to mankinde, then Pithagoras folly.

To be ouercome with affections, is a plaine euident token of foolishnesse.

Among the foolish hee is most fowle, that knoweth but little, and sheweth himselfe to know much.

A fowle cannot be knowne among fowles, nor a Mar. Aur. wise man among sage folke.

It is a foolishnesse to intend much to dreames.

Fond and foolish dreames deceiue them that put their trust in them.

They be grosse and foolish Physicians, which take any counsell at the patients dreames.

When God will send dreames and visions, they chance to wise men in the day time.

It is a lamentable and miserable thing, a wise <sup>Hermes.</sup> man to be vnder the rule and gouernance of a fowle.

Miserable is the state or change of the welthy <sup>Legmon.</sup> or poore woman, that in stead of a wise man and godly, she fasten vpon a fowle to gouerne her person, her goods and familie.

It is a foolish madnesse to thinke that rich men be happy.

It is better to be wise and poore, then to be foolish and a great Lord.

It is a shame to make the disciples of fowles, maisters of Princes.

Seeke not the gouernance of a fowle, for he can <sup>Portegeus.</sup> not peple nor conceiue what doth him good, no more then a horse or any other brute beast, which



## The seauenth Booke,

which taketh no hēde whether he be charged and burthened with gold or grauell.

Instruction in a fowle increaseth moze folly.

It is fowlishnesse for a man to boast himselfe of such feates as other creatures by nature can doe better then he.

Tullius. It is the proprietie of a fowle to seeke out other mens faults, and forget his owne.

Mar. Aur. Among wise men the fowle is made bright, and among fowles wise men doe shine.

Chilon. A fowle that from base pouertie is raised vp to riches and worldly prosperitie, is of all men most forgetfull and unfriendly to his friend.

Protegeus. The moze riches a fowle hath a verier fowle he is.

It is a great folly for a man to muse much vpon such things, as doe passe his vnderstanding.

Isocrates. Giue not too light credence to a mans words, nor laugh thou them to scozne: for the one is the proprietie of a fowle, and the other the condition of a mad man.

Diogenes. A well-fauoured and faire person that is a fowle, is like a faire house and an euill host harboured therein.

Mar. Aur. Their is nothing so assured, but the recoueraunce thereof ought to be feared if a fowle haue the guiding thereof.

Many times of wise young men commeth old fowles, and of young fowles customably commeth wise old men.

It is no general rule that all persons shall alwaies be young and light, nor that olde persons should be alwaies wise.

This is most true, that if the young men be borne with folly, the old man liueth and dieth without

without couetousnesse.

Trust not a foole in his foolishnesse.

Protegeus.

They that be prudent, though they be demanded, say little, but foolish folk wil speake too much, without the asking of any question.

The beasts are more profitable to labour the earth then the foolish persons be to serue in the Common-wealth. Mar. Aur.

Like as raine cannot profit the corne that is sowne vpon drie stones : so neither teaching nor study may profit a foole to learne wisdom.

The summe of all.

*There is to mankind no greater enimie  
And that more hindereth his estimation,  
Then the lothsome burthen of beastly folly,  
Which plainly appeareth in each condition,  
Fooles are ouerthrowne with their light affection  
And as corne vpon stones is sowne in vaine.  
Euen so are good counsailes to a foolish braine.*

Of Wine and Drunkenesse. Chap. V.

The wine bringeth forth three grapes, the first of pleasure, the second of drunkennes, the third of sorrow. Anachar. fis.

Like as with water malt is made sweet : euen so a sorrowfull heart is made merry with wine. Hermes.

Wine inordinately taken, troubleth mans reason, maketh dull the vnderstanding, enfebleth remembrance, worketh forgetfulnesse, poureth in errors, and bringeth forth sluggishnesse. Boetius.

A small quantitie of wine is sufficient for a wise and learned man, yea for any man, for therewith

## The seauenth Booke,

when he slepeth, he shall not be troubled, nor feele any paine

As too much wine weakeneth the sinewes in a man: so it also killeth the memorie.

**Isocrates.** Wine vnmeasurably taken is taken is an enemie to the soule.

Much wine and wisdom may not agree, for they be two contraries.

Wine giuen out of time may be annoyance.

By wine beautie fadeth, and age is defaced,  
Wine maketh forgotten, that late was imbraced.

Wine and wrath drowne both the reason and senses.

**Galen de** Of too much drinking proceedeth dropsies, where-  
*sanitate tu-* with the body, and oftentimes the visage is swolne  
*enda. lib. 5.* and defaced: beastly fury, wherewith the mindes be perished: and of all other most odious is swine drunkenness, wherewith both the body and soule is deformed, and the figure of man is as it were by enchantment transformed into an ougly and loathsome image.

It is not to be permitted, that perfect and pure wine without alay of water, should in any wise be giuen to children: for as much as it hindereth the body, and maketh it moyster or whotter then is conuenient.

Also it filleth the head with fume, in them specially, which be like, as children of hot and moist temperance.

**Diogenes.** To take excesse of drinke is euery where abhominable.

Excesse bibbing and drinking, pricketh fast forwards to lecherie.

**Demosth.** To drink wel, is a propertie meet for a sponge, but not for a man.

Drunkennesse

Drunkennes is an abhominable vice in a teacher.

A drunkard is unprofitable for any kinde of Plato. good seruice.

Drunkennesse vndoeth him that delighteth therein.

Wrath maketh a man a beast, but Drunkennesse maketh him worse.

Drunkennesse maketh a man unruly.

Drunkennesse ought to be eschewed of all men, Plato. but specially of rulers, watchmen and officers.

Like as when wine spurgeth, it breaketh the Plutarch. vessels, and that which is in the bottome cometh by to the brim: so Drunkennesse discovereth the secrets of the heart.

The best meanes to keepe a man sober, is to Anachar. behold, see and remember the filthy beastlinesse of Drunkards.

The summe of all.

*The Vine freshly flourisheth, and yeeldeth by kinde  
Three sundry grapes, and of contrarie condition:  
Of pleasure, of drunkennesse, and sorrow, thus we finde  
By daily experience: through our grosse affection,  
Wine inordinately taken troubleth mans reason,  
And the filthinesse of Drunkards if thou see and remember  
Shall sufficiently admonish thee to keepe thee sober.*

Of Lying and blaspheming. Chap. VI.

**L**ying is a sicknesse of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked euill, that filthily defileth and prophaneeth the tongue  
of

## The seauenth Booke,

of man: which (of God) is other wise consecrated, euen to the truth, and the vtterance of his praise.

Solon.

By lying the truth is broken, God grieuouſly offended, our owne ſtate and our neighbours alſo much impaired, all which take harme, when in lying we will ſeeme to pleaſe others.

By lying, faith and credit, (which wee cannot lack) is greatly weakened and ſometimes taken away.

Cicero.

He is not to be credited, which hath once violated his oath: yea, although he ſweare by all the Gods.

It is not good to credit them which will lie for aduantage.

It is not the propriety of a good man to lye for profits ſake.

He that is accuſtomably affected to lying, ſhut-teth out himſelfe from the company and preſence of God, and moſt horribly ſoyr-neth himſelfe to the diuell, yelding himſelfe to his bitter bondage and power.

He that lyeth (bearing the countenance of an honeſt man) by his outward countenance of honeſty ſoner decei-eth and ſeduceth then many others appearing to the contrary.

Propertius

He horribly lyeth and flattereth, that corruptly reporteth a knowne wicked man to be happy and bleſſed.

Seneca.

There is no difference betwene a great teller of tidings and a Lyer.

Let him be of like credit with thæ that is a lyer, and one that is full of words.

Hermes.

Beware of lyers and flatterers, and if thou be in authoritie puniſh them.

Fly the company of a lyer: but if thou muſt needes

neêdes keepe company with him, beware that in any case thou belieue him not.

There is no goodnesse in a lyer.

Plato.

He that dare make a lye vnto his father, or seeke meanes to deceiue him, such a one much more dareth be bolde to doe the like vnto an other.

Terence

Belæue him not that telleth thee a lye by an other body, for he will in like manner make a lye of thee vnto another man.

He ought not to lie that taketh vpon him to instruct others.

It is lawfull for a gouernour for the maintenance of his estate, and safegard of his people to lye, but not for a subiect to lye in any cause.

The reward of a lyer is, not to be belæued when he speaketh truth.

A common lyer, not to be double in his tale, nee deth a good memozy.

A boaster is much more to be despised then a lyer.

A wicked soule is knowne by that it delighteth in lyes and blasphemie.

If at any time thou takest vpon thee to sweare, see that thou swearest not (by the will of the Diuell) falsely and vntruely, or bainely and triflingly through the common manner of accursed custome, whereby the vengeance of God shall fall infinitely vpon thee, to confound thee here in this life, and after that to be condemned for euer with the Diuell, and that with all his malignant members: but in swearing, sweare lawfully: for oaths lawfully taken and in due time, are not refused of Kings, Princes, Judges, Rulers, nor of Magistrates themselves: for common Lawes by that

that

## The seauenth Booke,

that meanes are oz ought to be euermore truly obserued, and kept vniolate. By lawfull oathes iustice is with indifferency ministred, innocent persons, Orphans, Widdowes, and poore men are defended from cruell murtherers, from oppzessours, from the periured, from lvers, from out-facers, shamelesse persons, and thēues, that they suffer no iniury by them, nor take any harme at their hands. By lawfull othes likewise mutuall societie, amitie and good order is continually kept in all Communalties, as in Cities, Boroughs, Townes and Villages. And againe, by lawfull oathes, the truth of malefactours is searched out, wrongfull dealers the more sharply punished, and the sustainers of wrong are iustly restozed to their right: wherefore to sweare lawfully thou maist be hold, it is no euill thing: for it bringeth therewith to thy reioycing, many godly, good, and necessary commodities: whereas on the contrary, by thy false swearing, lying and custome in blasphemie, heapes of incommo-  
dities, shall daily fall vpon thee to confound thee.

### The summe of all.

*The soule with lying is often infected,  
As with a pestilence and hurtfull maladie:  
The soule in that state is knowne to be wicked,  
Whereof shame or reason, is th'onely remedy,  
And as great tellers of newes are seldome credited,  
Soliers and boasters are alwayes dispised.*

Of Flattery. Chap. VIII.

**F**lattery is a pestilent and noysome vice. Diogenes.  
 The flatterer diligently applyeth the Æneas.  
 time. Plato.

To flatter, glose, or lye, requirerh glorious and  
 painted words, where as truth desireth a simple  
 and plaine bitterance, and no glossing nor faining  
 at all.

Of slanderers and flatterers take heede if ye will, Diogenes.  
 For neither tame nor wilde beasts can bite so ill:  
 For of wilde beasts, slander is the most bitter:  
 And of the tame most biteth a Flatterer.

For a man much better it is among rauens Theophr.  
 To fall and be taken, then among Flatterers:  
 For Rauens but of flesh dead bodies do deprive,  
 But Fatterers deuoure men while they be aliue.

Like as a Camelion hath all colozs saue white, Hermes.  
 so hath a flatterer all points saue honestie.

As a looking glasse representeth euery thing Aristotle.  
 that is set against it, euen so doth a flatterer.

Like as the shadow followeth a man continu Plutarch.  
 ally where euer he goe: euen so a flatterer apply-  
 eth himselfe to whatsoeuer a man doth.

Know thy selfe, so shall no flatterer beguile Socrates.  
 the.

Within thy selfe behold well thy selfe, and to Seneca.  
 know what thou art giue no credence vnto an-  
 other.

flatter not, nor be thou flattered.

The familiar companion which is alwayes a Plutarch.  
 like pleasant, and gapeth for thanks, and neuer bi-  
 teth, is of a wise man to be suspected.

They



## The seauenth Booke,

They that haue good wits may sone perceiue and finde out flatterers, by considering diligently their owne qualities and naturall inclination: for the company or communication of a person familiar, which is alwayes pleasant & without sharpnesse, inclining to inordinate fauour and affection is alwaies to be mistked.

As wormes doe sonest breed in soft and sweet wood, so the most gentle and noble wits inclined to honour, replenished with many honest and courteous manners, doe sonest admit flatterers, and be by them abused.

Those men are most worthy to suffer shamefull death, that with false adulation doe corrupt, and adulterate the gentle and vertuous nature of a Noble man.

He that flattereth, both slayeth his owne soule, and also seeketh to destroy the good renowne of his maister.

**Isocrates.** A godly Prince or Governour, like the father of a Country, by his excellent wisdom, and the rule of iustice, wil prouide that all false flatterers, false accusers, and their arbitrouns may be so punished that they and all other persons of like inclination, may be afraid to abuse the clemency and gentle natures of such vertuous and gracious gouernours.

Flattery from friendship is hard to be disseuered: for as much as in euery motion and effect of the minde they be naturally mingled together.

**Mar. Aur.** The Mothes and soft wormes fret the cloath: and the canker worrne pierceth the bone, and flattering men beguile all the world.

Let no man by flattery perſwade thee to doe any

euill, noz to helieue other wise of thy selfe then thou art indeede.

Neither flatter noz chide thy wife befoze strangers. Socrates.

Neither slander noz flatter, noz be thou a seker out of other mens matters: set thine owne woꝝkes alwayes befoze thine eyes, but cast out other mens behinde thy backe.

The summe of all.

Flattery from friendship is hardly disseuered,  
Being mutually knit with the effects of the minde:  
Busie-bodies and pick-thankes are not to be trusted,  
As wise men their subtiltie will quickly out finde,  
Nobles by flattery oft are made blinde:  
And as wormes in soft wood doe breede most gladly,  
So gentle and noble wits, are soone hurt by flattery.

THE

## THE EIGHTH BOOKE:

Of seauen capitall Vices : commonly  
called the seauen deadly Sinnes.

Cap. I.

Of Pride and Arrogancie.

Cleobulus



Pride, statelinesse, loftinesse of minde, or arrogancie (an euill effect, grounded by the Diuell in the heart of man) is an ougl and loathsome monster in the sight of God: a vice most odious, vnreuerent, hateful, hurtful, and to be bitterly abhored both of God and of god men.

Pride is the onely ground or chiefe cause of all variance, hatred, and mischief.

Polion.

What wicked euill can be committed vpon the earth at any time, eyther against God or god men, which the proud heart of man attempteth not?

Among the proud men of this world, emulation, hatred, contention and auarice, is alwaies common.

The almightie and righteous God, as hee resisteth mightily & iustly the contemptuous, haughty, and proud: so hee detesteth and bitterly abhorreth the whole brood of prouise michers, secret vnderminers,

Underminers, hypocrites, and double dealers: specially all those, which (vnder the pretence of amitie, and with the onely outward face of godlinesse, doe long cloake their malice) that with the continuance of time, they may accomplish their mischieuous purposes.

There must be vsed among men of a lowly and milde behauiour a decent reuerence one towarde another (as becommeth good and humble men) not onely vnto those of the higher sort: but also to all the rest of meaner degrees: for otherwise, it should not onely be a signe, of great arrogancie and pride, but also a plaine cause of iudgement, that such a one sheweth himselfe to be altogether not onely lawlesse, but also shamelesse and without honest regard what euery man doe think of him. Tullius.

If thou wilt be beloued both of God and good men, thou maist not be proud of the good gifts, of God: whether of wisdom, policie, beautie, comelinesse, strength, authoritie, or riches: for it is one God that is onely wise, politique, puissant, amiable, wealthie, and full of all felicitie. Phocilides.

Be not elated nor proudly puffed vp against thine inferiour or poore neighbour, swell not in pride against him: but looke on him with the spirit of humilitie, gladly embracing him, be gentle vnto him, frame fauourably thy good countenance toward him, speake friendly vnto him, and benefit him (by all meanes) if thou maist happily helpe him. Plotinus.

Abuse not thy state, hate pride, desire to be cleanly and not gorgeous in thine apparell. Montas.

And howsoeuer God thy maker hath formed thee, thinke well with thankfulness of his workmanship, and deforme not thy selfe like a monster.



## The eight Booke,

A man should be kept in such apparrell, that should not be too neate, neyther too filthy, but such as may auoid an vnscemely, rude, and beastly negligence.

Alex. Seu.

Pride should not be followed of young men, it should vitterly be disdained of old men, and finally of all men it should be suspected and feared.

As God vnto the godly is most sweet, gentle, and lowly, euen so to the wicked, proud and sinfull he is very sower, sharpe and rough, specially appearing and felt for euer of them in the terrible day of death, damnation and vengeance.

### The summe of all.

*Pride is a vice most monstrous and hurtfull,  
And th'onely ground of all mischief and discord,  
Pride woundeth with strife the hautie and disdainfull,  
Pride breaketh the band of amitie and concord,  
O humble thy selfe then, and feare the Lord,  
Be alwayes gentle to thy friend or brother,  
Weare comely apparrell, and care for none other.*

### Of Enuy. Chap. II.

Pithagoras

**E**nuy and slander are two brethren, which are euermore linked together for a mischief.

Experience hath taught that Enuy hath bene the destroyer of many.

Seneca.

What is there that Enuy hath not defamed, or malice left vndefiled? truly no good thing.

Debate, deceit, contention, and Enuy are the fruits of euill thoughts.

The greatest payson of Enuy spreadeth  
against

against those whom Fortune doth raise most high.

It is better to be a fellow with many in loue, Mar. Aur. then to be a king with hatred and Enuy.

Enuy is blinde, and can doe nothing but dis- Tit. Liu. praise vertue.

Cursed Enuy prepareth popson secretly for Mar. Aur. them that be in rest among diuers pleasures.

The abundance of welfare and felicitie, hath caused cursed Enuie to be in many.

Unhappie is the state of enuious and malici- Plato. ous people.

Shame of himselfe is the end of indignation. Aristotle.

Enuie is so enuious, that to them that of her Mar. Aur. are most denyed & set farthest off, shee giueth most cruell strokes with her feet.

If any man say euill of thee, and enuyeth thee, Diogenes. let not thereby, and thou shalt disappoint him of his purpose.

As rust consumeth iron, so doth enuie the harts of the enuious.

Enuious men are tormentours vnto them- Alex. Seu. selues.

We not enuious at an euill mans prosperitie, for surely his end shall not be good.

Whereas no light is, there is no shadow, and Plutarch. whereas no wealth is, there is no Enuie.

Cursed is that wealth which euery man doth enuy.

Hard is the remedy against Enuy.

Read all that can be read, and imagine all that Mar. Aur. can be imagined, demand all that can be demanded, and thou shalt find none other remedie against that cursed Enuie, but to banish from vs all prosperitie, and to sit with aduerse fortune.

## The eight Booke,

- Tullius.** All the world is full of enuie.  
It is a scabbe of the world to be enuious at vertue.
- Pacuius.** Enuie groweth by among vertues.  
Those are to be hated which in their acts be fooles, and in their words be Philosophers.
- Seneca.** Malice drinketh the more part of his owne venom. The poysons which Serpents continually doe keepe without any harme, they spew out to others destruction: But the malicious contrariwise hurteth no man so much as themselves.
- Hermes.** Like as griefe is the disease of the body, so is malice a sickness of the soule.  
He is most wicked that is malicious against friends.
- Plato.** Priue hatred is worse then malice.  
As a sparke of fire, or the snuffe of a candle negligently left in a house, may set a whole towne a fire: so of priue malice and discord commeth open destruction of people.  
He is unhappy, that continueth in malice.  
He is not perfectly good that hateth his enemy: what is he then that hateth his friend?  
Diuerstie of opinions causeth great strife and hatred.
- Aristotle.** Walke not in the way of hatred.  
When vehemently hate them that haue a proud and hautie countenance, be they neuer so high in estate or degree.  
Malicious words discovereth the euill of the heart.  
The way to suppress malice, is not with stoutnesse to suppress it with malice: but with meekenesse, gentlenesse, long suffering and patience.

The

The grudge, hatred, and malice of them that be euill, iustifieth the iustice and sentence of them that be good.

Nothing is moze wretched then to hate: by the which affect the diuels be most miserable.

They are worthily hatefull, who haue a certaine peculier malice to hurt.

Hastinesse causeth repentance, and frowardnesse causeth hinderance.

He is able to vanquish his enimie, that is Pithago. reasonable in his demand.

Threaten no body, for that is vnmanlike.

When thine enimie doth threaten thee, trust not his flattering and faire dissembling face: for serpsents neuer stinge so deadly, as when they bite without any hissing.

He that seeketh the fellowship of his enimies, seeketh his owne destruction.

Take not thy enimie for thy friend, nor thy friend for thine enimie.

The iniurie of a friend is moze grieuous then Socrates. the iniurie of an enimie.

Better is an open enimie then a friendly foe. Boetius.

The summe of all.

Enuie and slander are two mischieuous vices.  
And knit still in vaine, to a wicked end,  
To defame or kill, they are full of deuices,  
They regard none estate be he foe or friend,  
Enuie all impareth, and doth nothing amend,  
Dignitie, wealth, and worldly felicitie,  
Doth canse cruell enuie to be in many.



## The eight Booke,

### Of Wrath. Cap. III.

**W**Rath or irefulnesse is a vice most ougly, and furthest from all humanitie: for who beholding a man by fury changed into a horrible figure: his face enforced with rancour, his mouth foule end imbossed, his eyes wide staring and sparkling like fire, not speaking, but as a wild Bull roaring and braying out despightful and benemous words. forgetting his estate and condition, if he be learned: yea, and forgetting all reason: who (I say) will not haue such a passion in extreame detestation.

Aristotle. Anger is an heauines and vexation of the mind, desiring to be auenged.

Hermes. Anger is the worker of enmitie and hatred.  
Wrath commeth of feblenesse of courage, and lacke of wit.

To the wrathfull, anger appochoeth.

Women are sooner angry then men, the sicke sooner then the healthy, and old folk are sooner moued then the young.

Plato. Time appeaseth anger.

If anger be but a little deferred, the force thereof greatly asswageth: but if it be suffered to abide and continue, it increaseth vnto the greater mischief.

He that is inclined vnto his owne will, is neare vnto the wrath of God.

Hermes. Wrath and reuengement taketh from man the mercie of God, and destroyeth and quencheeth the grace that God hath giuen him.

If thou hast not so much power as to refraine thine ire and wrath, yet dissemble it, and keepe it  
secret

secret, and so by little and little forget it.

Forget thine anger lightly, and desire not to be reuenged.

As fire being kindled but with a small sparke worketh oft times great hurt and damage, because that the naturall fiercenesse of it cannot easily nor soone be quenched: so when the raging sparks of anger, hate, and enuy, doe set on fire the heart of man, they oftentimes prouoke more mischief then possibly befoze was thought, & stirreth forwards such great and horrible offences, as cannot afterwards be reformed: and therefore with the greater grieve lamented, and euen so most iustly bewailed all the daies of their liues. And hereof we may truely say, that the well and head-spring of man-slaughter, is anger, Wrath, hatred, enuy, malice, and such like.

In words multiplied man-slaughter is often committed: that is, when we bitter the posson of our harts with such piercing and cankered words or speeches, whereby is easily perceiued and felt from vs the most bitter venim of death: we also commit hainous murther when we doe railingly burst out against any man into slanderous and contentious words: whereby he may lose his estimation and credit, and procure through the like, to take away his good name or fame.

Eschew anger, though not for wisdomes sake, yet for bodily healths sake.

It is a very prophane and an horrible thing for a man to be furious and angry.

He best keepeth himselfe from anger, that al-Isocrates waies doth remember that God looketh vpon him.

Nothing is so detestable, or to be feared, as wrath and cruell malignitie.

## The eight Booke,

In correcting wrath is principally to be forbidden : for hee that punisheth while he is angry, shall neuer keepe that meane which is betwene too much and too little.

We not hasty, angry, and wrathfull, for they be the conditions of a foole. Neither reprove a man in his wrath, for then thou canst not rule him,

Wrath leadeth shame in a lease.

It is a great thing to see a wise man angry.

It is a foolishnes, or rather madnesse, for a man to be angry for that which cannot be amended: or to desire the thing which may not to be attained.

He hath great rest that can refraine himselfe from anger.

Seneca.

Forgetfulness is a valliant kinde of reuengement.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are very euill counsaillours.

Plato.

Like as greene wood which is long in kindling is hotter then the drie when it is fired.

So he that is seldome and long or he be angry, is harder to be pacified then he that is soone vexed.

### The summe of all.

Irefulnesse or wrath is a most cruell vice,  
Accursed of good men, hatefull and oughy,  
Repugning peace that sweet vertue of pricke,  
Which knitteth both God and man in amitie,  
It is contrarie also to humanitie,  
And as the godly and wise doe detest it,  
So the wicked and foolish doe imbrace it.

Of

## Of Sloath and Idlenesse. Chap. IIII.

**S**loath is a vice reprochfull, hurtful, and filthe, Legmon.  
 Svery hatefull in Gods sight, bestiall and no-  
 some in a common wealth.

Sloathfulnesse, vncleannesse, sicknesse, dulnesse  
 of wit, forgetfulnesse, idlenesse, lightnesse of life, de-  
 ceitfulnesse, wicked destinie, impietie, perjury, and  
 beggery, all these hang together in vnitie, to the  
 destruction of the wicked and the sloathfull foolish  
 body.

Sloath purchaseth dispzaise, shame and bitter  
 defiance of all.

Wee haue oftentimes scene, and haue heard of Mar. Aur.  
 credible persons, that cursed Sloath and Idlenes  
 is one speciall thing which offendeth God, vnde-  
 reth the world, peruerteth the Common wealth,  
 endamageth the person himselte, destroyeth them  
 that be good, and bringeth to naught them that be  
 euill.

Idlenesse, that is, the ceasing from necessary What Idl-  
 occupations or studies, is the sinke which recei- nesse is.  
 ueth all the stinking chanell of vice, which being  
 once bzym-ful, sodainly runneth ouer throughe the  
 Citie or country, and with his pestiferous ayze  
 infecteth and poysoneth a great multitude before it  
 may be stopped or cleansed. And the people being Alex. Sen.  
 once corrupted with this pestilence, shall with  
 great difficultie and long continuance of time be  
 deliuered, and yet notwithstanding a great part  
 of them shall perish before it be well brought to  
 passe.

Above all things flye Idlenesse, which is a  
 thing like a cankering rustinesse both to the body  
 and

## The eight Booke,

and to the soule, and as an eating consumption, it wasteth and bringeth to naught both vertue and strength.

Anachar.

Idlenesse is called the graue of liuing men. It is a thing wherin life dyeth. And thereby the soule of man is twice buried in him: once in his body, and next in his sloath.

Plato.

A man that passeth this life without profit (as one vnworthy to liue) ought to haue the rest of his life taken from him.

Mar. Aur.

The filth of secret chambers, the stinch of the pumps in ships, noz the ordures of Cities do not corrupt and infect the aire so much, as idle folke doe the people.

Idlenesse, sloathfulnesse, vaine curiositie, and nicenesse, are companions of vnchristinesse.

Idle people in a common weale, are like Drones among Bees.

Antonius.

There is nothing so reprochfull and cruell in a Common wealth, as vagabonds and idle people: for they gnaw and deuoure (a great deformitie) the beautifull state of the common wealth, and altogether spoile it, and vse no meanes to increase it.

The idle sort of men in a Common wealth trauell rather to set or sow abroad the thistles, thornes, and wilde weedes of mans wit, then the wholesome fruits of honestie, truth and of Godlinesse.

It is the affect of wicked people to apply their mindes vnto Idlenesse, belly-cheare, pride, gluttonie and tyranny.

We may daily see, that through Sloath and Idlenesse diuers valiant, strong, and goodly men do fall, some to beggery, some to filthy liuing,  
some

some to picking or stealing, and some to murdering, which afterwards being iustly brought to great calamitie and misery, thzough the breach of godd and godly lawes, doe impute a great part thereof to their Parents, Tutorz or Gouvernozs, who so idley and wantonly did bring them bp in the dayes of their youth. Where on the contrary, if they had beene educated and duely brought bp in some literature, honest occupation, or misterie, they should (being Rulers of their owne family) haue profited as well themselves, as diuers other persons, to the commoditie and orzament of the publike weale.

Much ease, and default of competent labour Galenus. maketh the heate of the body feeble, which should resolute and make thin that which ought naturally to be purged.

The summe of all.

*Sloth and Idlenesse are hurtfull and filthy,  
And folly defaceth the whole common wealth:  
They both purchase shame, contempt and beggery,  
Enforcing most wickedly loose life and stealth,  
Uncleanesse, sicknesse and want of health,  
Neglect of God and eke wicked destinie,  
All which worketh with both to end most wretchedly,*

Of Money and Couetousnesse. Chap. V.

**M**oney is the blessing and good gift of God, Sulpitius. whom filthy auarice often abuseth.

Inordinate desire of wealth and authoritie is the first matter whereby springeth all euil: For couetous desire and appetite subuerteth credence,

## The eight Booke,

credence, honestie, good name, and all other vertues.

Tullius.

To take any thing from another man, and one man to increase his wealth with another mans detriment, is more repugnant to nature, then death, pouertie, paine, or any other thing that may happen either to the body or other worldly goodnesse.

Alex. Scu.

It is very seldome seene that where honour increaseth, auarice abateth.

Mar. Aur.

If couetous people were as couetous of their owne honour, as they are of other mens goods, the little moth or worme that eateth the gownes or cloathes of such couetous people, should not eat the rest of their liues, nor the canker of infamie destroy their good name and fame at their deaths.

Diogenes.

Where couetousnesse of money is, there reigneth all mischiefe.

Cicero.

Somtimes to despise money is found great and singular aduantage.

Tullius.

The matter goeth not well, when the same that should be wrought by vertue, is attempted by money.

O thou hunger of gold and siluer, what is it that thou dost not compell the hearts of men to buy and sell?

The stinking Hauens, and greedy Harpies of this world, haue in their gathering together neither meane, nor bottome, nor end, nor any shame at all.

The wicked auaricious man maketh no account either of his name or office, but flyeth on greedily after the smell of gaine, as the hungry Hauens after stinking carrion: and to attaine his purpose, he will vndermine all men, he is trustie to no man, but lyeth in waite for euery mans goods

goods deceitfully, craftily counterfaiting and dissembling: & taketh hold of any occasion to bring his purpose to passe, whether it be for holy things or prophane.

Couetousnesse or the loue of riches, is enermore a vice onely among the wicked too too familiarly and commonly vsed: but the contempt and despising of riches being a vertue most excellent and singular before God, is onely in the children of God, who depend onely vpon his fatherly providence as their onely sufficiencie, and haue no further care of the rest, except therby they may (as the instruments of his grace, (shew forth his onely praise and glory.

Couetousnesse is such a poisoned euill, and of such force where it is rooted in the heart of man, that it worketh in him not onely a carelesnesse of Gods holy will, but an vtter contempt of God himselfe: for whosoever with that affection is sick and intangled, and is carefull in his minde of worldly businesses, as of money and filthy lucre, that man is turned from God.

The soule is lost that delighteth in Couetousnesse. Plato.

Refraine from couetousnesse, and thine estate shall prosper.

Couet not thy friends riches, lest thou be deceived and therefore hated.

To couet is an affection of the minde, by which man endeauoureth (by all meanes) to draw vnto his owne vse that which best liketh him.

Let no couetous man haue rule ouer thee, nor Aristotle. yeld thy selfe subject to Couetousnesse: for the couetous man will defraud thee of thy goods, and Couetousnesse will defraud thee of thy selfe.

Fortiffe



## The eight Booke,

Fortifie thy soule with good works, and fly from couetousnesse.

Tullius.

The chiefe point in all administration of matters and common weale offices is, that euen the least suspicion of Couetousnesse be vtterly auoyded.

Mar. Aur.

Oftentimes auarice seeketh out the auaricious, and sometimes the auaricious seek avarice.

Tholon.

The refuses of a niggard be better then the larges of a prodigall spender.

Ambrose.

The Chariot of auarice is carried vpon foure wheelles of vices, which are, faint courage, vngentlenesse, contempt of G D D, and forgetfulness of Death. And the two Horses that draw it, are Rapine and Niggardship. To them both is but one carter, Desire to haue. The Carter driueth with a whip hauing two cords, Appetite to get, and Dread to forelet.

Stoici,

Couetous men lacke the thing that they haue. Great indigence or lack commeth not of povertie but of great plentie: for he that hath much shall neede much.

Mar. Aur.

Great is the couetousnesse which the shame of the world doth not reprove, nor the feare of death stop, nor reason appoint.

Tullius.

There is no fouler vice then Couetousnesse: specially in Princes & rulers in the common wealth.

It is against nature, that with the spoile of others, we increase our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull to make a gaine of the Common wealth.

We ought to be fully perswaded, that though we could hide it from God and man, yet nothing couetously,

couetously, nothing vniustly, nor nothing wantonly is meete to be done.

An auaricious old man is like a monster. - Seneca.

A couetous man cannot learne truth. Hermes.

Couetoulnesse cannot be satisfied with abundance: for the more that a man hath, the more hee still desireth. Pithagoras

Couetoulnesse is an insatiable thing, specially Alex. Mag. when men desire to fill the vessel that already runneth ouer.

He hath neede but of a little, that measureth as Plato. bundance by natures onely necessitie, and not to superfluitie of ambitious desire.

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleasure.

As a touchstone tryes gold, so gold tries men.

Money is the cause of sedition and euill will.

Hee that hoordeth by money taketh paines for Plato. other folke.

It is better to loue good fellowship then money.

Seruaice is a recompence for money.

He that for seruaice or trauaile giueth money, is Plautus. well requited, and nothing is due vnto him: for money is no better then seruaice.

A couetous person will sooner haue a wife that Mar. Aur. is rich and foule, then one that is poore and faire.

It is no meruaile though he be good which is Plato. not couetous, but it were a wonder to see a couetous man good.

If wealth & authoritie be committed vnto thee, thou hast a double charge, that is to say, to rule and relieue.

Couetoulnesse taketh away the name of gentleness, the which liberalitie purchaseth.

Seruaunts

## The eight Booke,

**Diogenes.** Seruants serue their bodily maisters, but euill men serue their bodily lusts.

No men ( in words ) doe more cry out vpon Auarice, then those that be auaritious and couetous persons.

He that is a niggard vnto himselfe, must needs be niggardish vnto others.

**Plutarch.** Like as a member vexed with an itch, hath alwayes need of clawing: so the couetousnesse of the minde can neuer be satisfied.

**Horace.** To the auaritious is no suffisance: for couetousnesse encreaseth as fast as his substance.

**Aristotle.** Like as a dog deuoureth by and by whatsoeuer he can catch, and gapeth continually for more: so if it chance the couetous man to obtaine any thing, he setteth little by it, desiring alwayes to obtaine more.

**Mar. Aur.** Couetousnesse oftentimes beguileth the belly.  
**Solon.** Our liues doe end befoze couetousnesse leaueth vs.

**Seneca.** Death is the rest of all couetous people,  
For couetous people to dye is the best,  
For the longer they liue, the lesse is their rest:  
For life them leadeth their substance to double,  
Wher death them dischargeth of endlesse trouble.

### The summe of all.

*Inordinate desire of wealth and authoritie  
Is the very roote of all mischiefe and wickednesse,  
It subdueth loue, credence, good name, and honestie:  
Yea, and lost is that soule that delighteth in couetousnesse:  
Fortifie then thy soule with the trade of godlinesse,  
And couet not to spare, but right honestly spend,  
For that most wretched are niggards vnto their liues end.*

Of

## Of Gluttonie. Chap. VI.

**G**luttony is a vice very ougly, monstrous, Propertius  
and filthy : and more fit for rauening birds  
or brute Beasts, then for reasonable men.

Dane Gluttony, Auarice and Lechery are three Chilon.  
euill mistresses to serue : they alwayes immode-  
rately desire, and are neuer sufficiently contented.

When the belly is filled and full fraught, then Gregor.  
are the prickings and prouocations to Lecherie  
soone stirred vp.

He is not onely to be counted a Glutton that Legmon.  
eateth greedily, and deuoureth much in quantitie  
of meates and drinks, at certaine ordinarie times  
and meales about other men : but he specially,  
that delighteth daily and hourelly to faire delici-  
ously, pampering his carrionly carcase continu-  
ally, satisfying the pleasures thereof, setting his fe-  
licitie on his belly, and making thereof his God.

As meates and drinks are the good gifts of God Legmon.  
and to be thankfully taken of men for their natu-  
rall vse and sustentation : so if we behold simply  
the onely good affect of nature (which must haue  
her well ordred and due course of nourishment) it  
seeketh not hurtfull excesse, but barely sufficient to  
the contentment of it selfe.

What a monstrous sight is it to behold the Portegeus  
furnished Table of some vnvariable and rich glut-  
ton, & how with varietie of the most daintie iun-  
kets, costly and delicate dishes, it is thoroughly be-  
set and couered. And as he himself is therein mon-  
strously affected, such monstrous companions  
commonly will he haue about him : who weighing  
his inclination, will extoll him in his grosse work  
of

## The eight Booke,

of wickednesse, and feede his humour with baine  
talking, foolish iesting, and now and then some  
shew of scurilitie to make good digesting.

When the belly with excesse  
Is puffed vp and pampered,  
Then vertuous demeanor  
Is nothing at all remembred.

August.

Not the vse of meate, but the inordinate desire  
thereof ought to be blamed.

The summe of all.

*Of all cursed crimes and sleights satanicall,  
That poisoneth mans heart to his decay,  
None more cruelly catcheth and maketh thrall,  
Then wretched Gluttony where she beareth sway:  
The Gluttons greedy gut standeth at no stay,  
But is pampered vp continually,  
Through eating and drinking deliciously.*

Of Lust and Lechery. Chap. VII.

Plato.

**L**ust is a Lordly and disobedient thing.  
Lust burneth grieuouly whom she findeth  
idle.

Pithagoras

Enforce thy selfe to refraine thine euill lusts,  
and follow the good: for the good mortifieth and de-  
stroyeth the euill.

Diogenes.

Fly lecherous lusts, as thou wouldest a furio-  
us Lord.

Refraine thy lusts.

God loueth them that be disobent to their bodi-  
ly lusts.

He that vanquisheth his lusts, is a great con-  
querour.

Dis honour,

Disshonour, shame, euill end and damnation Aristotē.  
wait vpon lust, lechery, and all other like vices.

He that hath bound himselfe to follow his flesh-  
ly lusts, is moze bound then any bond-slauē or  
cattife.

Bodily lusts and pleasures, and all carnall af-  
fections that corruptly raigne in the heart of man,  
are but beastly and earthly, and nothing worthe  
therefoze to be matched with the excellencie that  
otherwise is in man, and therefore they ought to  
be vtterly abhoyred, dispised and set at nought of  
man.

There is no sinne that sooner inuadeth vs, nei-  
ther sharper assaileth or vexeth vs, nor extendeth  
larger, nor draweth moe vnto their vtter destruc-  
tion, then the filthy lusts of the body: It bringeth  
with it innumerable inconueniences: first it pluc-  
keth from a man his good name and fame, a posses-  
sion exceeding precious: for the rumor of no vice  
stinketh moze carrionly, then the name of lechery.  
It also consumeth his patrimony, it killeth at  
once both the strength and beauty of the body, it  
decayeth and greatly hurteth health, it ingendzeth  
diseases innumerable, and them filthy, it disfigu-  
reth the flower of youth long befoze the day, it ha-  
steth and accelerateth reuiled, and euill fauoured  
age, it taketh away the strength and quicknesse of  
the wit, it dullecth the sight of the minde, and graf-  
teth in man (as it were) a beastly minde, it draw-  
eth him at once from all honest studies and pa-  
ssimes, and plungeth him altogether in the pud-  
dle or mire of filthinesse, be he neuer so excellent,  
that once he shall not haue any minde to thinke of  
any thing but that which is sluggish, vile & filthy.  
It also taketh away the vse of reason, which is the

## The eight Booke,

native propertie of man : it maketh a young man  
prouish and slanderous, and age odious, wretched,  
and filthy.

Pithago.

The wrath and lusts of lecherous people, alter  
their bodyes, and maketh many to runne starke  
mad.

To set forth at large, or to stir by the stinking  
and filthy puddle of the most monstrous manners  
of wanton persons and Lechers, it would quickly  
(with the loathsome sound thereof,) turne by the  
stomachs of the honest and chaste hearers, through  
the very hatefull and villanous sound thereof.

Men that be carefully affected (and being as  
it were in a fransie) perceiue not the seruitude of  
sinne, whereunto they be subiect, that it tendeth to  
euerlasting perdition, that they be the slaues of  
the Diuell, and that their reward shall be eternal  
death.

Philotas.

Offenders, when they cannot sleepe through  
the vniquietnesse of their trouble and wretched  
conscience, are wont to be vexed with rages, not  
onely when their mischiefe is intended, but also  
when it is ended.

Plato.

Like as they who doe follow the concupiscence  
and pleasant lusts of the flesh, be alwaies vnsta-  
ble: so the follower also and louers of such be euer  
vnconstant, as well in their opinions, as also in  
their acts.

In most wretched state is that man whose hart  
is inclined and full fixed to the filthy lusts of Le-  
chery, losing the sweet fruits of praise, and win-  
ning a wicked end.

Lactan.

Of prosperitie oft proceedeth luxuriousnesse,  
and so from thence it goeth vnto other horrible  
sins and heapes of wickednesse.

Harlots

Harlots being foule of nature, deceiue men *Hermes.* with their painted faces: and vnder faire, white, and ruddy colours, they hide their shamefull and filthy visages.

Unseemely gesture of the body, lightnesse of countenance, nicenes in apparrel, vnclean speach, and the example of wicked doing, encourageth and corruptly stirreth by the concupiscence of the heart to lightnesse of life and wantonnesse.

Lechery soone ouercommeth that man that is giuen to idlenesse.

All men by nature are naturally giuen to feele the boyling and raging fumes of sickle and fraile flesh.

Whoredome is a poysoned serpent to be bitterly detested and eschewed: namely for this cause, that it swelleth full of certaine poysoned and filthy affects, peculiar hatreds and malices, to the great preiudice and hurt, not onely of others, but also of the person himselte, whom it cruelly holdeth captiue.

There be some that will be so Lordly and valiant in vertues, and so high minded, that they will needes make vs beleue, that they liuing in the flesh and being of flesh, onely feele not the flesh.

If by Lechery thou art tempted, or by lust stirred to filthinesse, set before thee the minde of death, put before thine eyes the day and end of this life: call to thy remembrance the terrible doome of the high God, forget not the torments of euermourning fire, and the horrible paine of hell.

To conclude, who so will with valiant and lusty courage take vpon him manfully to fight against all the whole host of his vices (of the which we heare ther be seuen counted as chieftainis)



## The eight Booke,

must of necessitie prouide for themselves two speciall meanes, that is to say, Prayer or praying continually without stop vnto heauen: and knowledge, otherwise called godly learning, which naturally is skilfull to fence and to arme the minde with wholesome precepts and honest opinions, and putteth man in remembrance of vertue, which is the light of Gods gracious countenance shining vpon him: so that neither of these two (as things inseparable) can be one without another.

### The summe of all.

*Filthy lusts and Lechery are most disobedient euils,  
Which with violence burneth, when it fastneth on idlenesse.  
The stinking loathsome Lechers, with their idle pretenced wils,  
Looseth the fruits of praise, and winneth the end of wickednesse.  
Shame, euill end, and damnation followeth their filthinesse:  
Fly from whoredome, loue cleannesse, and leaue to liue wantonly,  
And seeke the praise of temperance, sobernesse, and chastitie.*

THE

# THE NINTH BOOKE:

## Cap. I.

And first, why it is here placed.



Because the conscience of man is not ignorant of the state of righteousness: but possesseth in it selfe, through the light of grace, the true knowledge of Gods holy law, whereby man should be moued by them to do alwaies wel, & feare to offend at any time: which Conscience also being the true booke of records, a true testimony or witnesse of mans whole life & conuersation, both in Gods sight, and euen so felt in himselfe, and what occasion of heavenly ioyfulness it worketh in the mindes of the godly: and contrariwise, vn-sufferable torments by infinit occasions and accusations, to the condemnation of the vngodly, I thought in not amisse immediately to note somewhat therof vnto you, after this long discourse of the soule deformed, and of sin that heinous monster, (whereby the terrible plagues of Gods vengeance fall daily vpon the earth, to the destruction of kingdomes and nations, and whereby an innumerable company of men are drawne to the diuel) that men wel considering thereof, may

¶ 4

more

## The ninth Booke,

more aptly follow good counsaile, not to abuse nor strue against his owne conscience, but being at bitter defiance with sinne, which fouly defileth the conscience, he may through the abundance of Gods grace, embrace betime true repentance, apprehend the great mercy of God, through a lively faith, and haue continuall access by prayer, to the throne of his maiestie for the daily increase of his grace : all which foure Chapters, following in their order prescribed, are the onely contents of this ninth Booke : beseeching almightie God to grant vnto the Godly Reader grace, both aptly to consider the thing that hereadeth, and also to follow it.

### Of mans Conscience. Chap. II.

Antisth.

**T**he conscience of man is (in himselfe) a secret knowledge, a priuie opener, testimonie or witnesse, an accuser, an inward troubler or tormentor, it is also a satisfier or ioyfull quiter of the minde of man in all his doings.

Cleobilus.

A mans Conscience (of it selfe) greatly conuinceth and giueth testimony of the truth vnto the iugement of God.

The conscience of man is not boide of the knowledge of Gods lawes, and of his iudgements: because he should be moued by them, and therefore feare to offend.

Phocildes.

It is better to trust in a good and quiet conscience in all our honest & godly doing (in the sight and presence of God) then to trust in the satisfying of our selues in the vaine pleasures of this world, or the wicked motions and pleasures of the flesh, with the terrout of a wicked conscience.

A mans conscience may be quiet for a season, by the trust that he hath in the constitutions and vaine holy deuises of men: but when the perseuerance of Gods terrible iudgements and the prick of sinne doe rise in our hearts, then such gracelesse and vaine trust is utterly ouerblown, and banisheth away to nought.

Where the conscience is drowned with worldly pompe and riches, there wisdom is turned to great foolishnesse.

The loue of this vaine and wicked world maketh men to doe many things contrary to the law of their conscience: for in them that loue the world, is their little regard of God, neither doth his loue abide in them.

Where the conscience of man is disquieted, Aristides, and feelth iustly in it selfe the condemnation of God, there wanteth no store of miseries (both of body and minde) vnspokeable and innumerable.

He that frameth himselfe outwardly to do that which his conscience reprobeth inwardly, cannot please God.

Fear to do that wherby the conscience should be wounded, for the conscience is sooner wounded then we be aware of.

The conscience that is wounded and overburdened with sinne, feelth euen in this life parcell of hell torments.

The conscience of a man is vnto himselfe as a Socrates, thousand wickednesse.

It is very hard for a man, being accused of Quintilian crimes committed by him, (through the working of his owne conscience) not to bewray himselfe by his owne conscience.

A troubled conscience tormenteth the minde,  
but

## The ninth Booke,

but quiet a conscience is high felicitie, passing all worldly pleasure and dignitie.

Socrates. There is no grieuouser damnation then the doome of a mans conscience.

Fearefulnesse and trembling of conscience followeth sinne and wickednesse.

Epictetus. The Diuell, desperation, a wicked end, and eternall damnation, are companions commonly to a wicked conscience.

As a small moate will sone appeare in a cleere glasse, euen so the conscience of godly men (being moze cleere then Christall) will quickly accuse them, euen at the least fault they do commit, whereas the wicked and vngodly haue their conscience clogged and corrupted through the custome of sin, that they cannot once see nor perceiue their owne most shamefull and wicked worke, vntill God set the same befoze them for their vtter destruction, and so their consciences being terribly wounded, and accusing them, they damnably fall into desperation without regard of God, or hope of his mercy.

Polion. Wee carry nothing away with vs out of this life, but eyther a good or an euill conscience.

Keepe thy conscience pure and vndefiled, and strue not against the rule of it.

If the Diuell, thine owne conscience, or Gods law doe accuse, bere, or trouble thee, for any euill conceived or done, confesse thy fault speedily, defer not the time, daily not with God, be earnestly repentant, trust in his mercy, and hide not thy fault from him, so wil he haue mercy vpon thee, and not impute sinne vnto thee.

Xeno. Discerne discretly, and practise reuerently those things that are best, that thy conscience may

may be cleere, and others in thy doings not troubled.

To walke ioyfully in the presence of God, is to liue (as it were before his eyes) in a godly and byright conscience, after the manner of honest seruants, who standing in the presence of their master, continually depend vpon the sodaine becke.

The lesse iustice that a godly man findeth at the hands of the vngodly: the more consolation (through patience) shall he finde in conscience, at the mercifull hand of God. Const.

The summe of all.

*In what order soeuer mans life is led  
The conscience accuseth or excuseth plaine:  
Otherwise to perswade standeth in no stead,  
It preuaileth in witnesse, to ioy or to paine.  
Feare God, trust in him, and wickednesse refraine,  
Keepe safe thy conscience from feare and trembling.  
That true faith and peace may be at thy ending.*

Of Repentance. Chap. III.

**R**epentance signifieth very anguish and vnfained sorow, bred in the heart of him that hath grieuouly sinned, and endeauoureth to amend, by forsaking his wickednesse, and following godlinesse.

True repentance is to cease from sinne. Ambrose.

True repentance proceedeth of faith: and not of the feare of punishment.

He that truly repenteth him of his euil doings, Lactan. he it is that considereth well the old error of life.

Sinne

## The ninth Booke,

Iust. Mar.

Sinne goeth before Repentance, and after repentance followeth newnesse of life.

God mercifully worketh in all the harts of the godly these three speciall graces: first, unfainedly to be repentant for their sins: secondly, to haue in themselves an hearty reconciliation: and thirdly, a willing submission and obedience to the will of God in all things.

No man doth repent him of his sinne, but by some warning first of Gods calling: therefore true repentance cometh first by the grace of God: secondly, by the word of Gods calling & warning: and thirdly, by the faith of Gods word.

August.

Grace goeth before the merit of Repentance.

God offereth the grace of repentance to all, but vnto the wicked it is to no purpose, who although at a sodaine they seeme to repent, yet they doe not continue therein, because they do not heartily and truly receiue the grace offered of God, but colourably and hypocritically for a season: and therefore it is to them in vaine.

Hermes.

Trouble is a preacher sent from God to bring man to the knowledge of his sin, and to call him to repentance.

Most happy and blessed are those men; which beholding the sharpe iudgements of God vpon others, doe the rather in themselves increase in repentance.

Like as the sinners minde that is turned from God, is farre from God, and strange vnto him so long as it is giuen to the desire of sinne: so by repentance it is turned vnto God, and doth now reuerently feare him, worship and serue him, whom he before despised. If thou offendest, the best remedie is repentance and amendment of life. It is no matter

matter how corrupt the aire is, so that thy conscience be cleane from sinne.

An accusing conscience is the most secret and terrible thing that can be at the approaching and comming of death. Plotinus.

Thou shalt wash away the spots of sinne with teares, with repentance, with continuall inuocation of Gods mercy, faithfully cleauing, and trusting wholly thereunto. Boetius.

When thou repentest and askest mercy for thy sinne, then thy sins cannot disquiet thee, nor haue power against thee, but when thou art vnrepentant and ceaseest to cry for mercy, then thy sinnes rage ouer thee, and cry daily for vengeance against thee.

Sleepe not without repentance for thy sinnes done and past. Plato.

Repentance deserueth pardon.

Xenoph.

It is the duety of a good man, and a point of humanity to forgive, where the party that is forgiven repenteth, and is ashamed of his fault.

The summe of all.

The short life of man, sinfull and miserable,  
Compasseth with snares of mortall destruction,  
Encurreth Gods vengeance, and state most damnable  
Without repentance and faith in him alone.  
That is the onely way to depend vpon,  
Aske mercy, and sleepe not without repentance.  
And withall Sathans sleights be at defiance.



## The ninth Booke,

### Of Faith and Truth. Chap. IIII.

Tullius.

**F**aith is a constance and truth of things spoken  
or couenanted.

Faith is the gift of God, and breathed by  
the spirit of God into the hearts of those that be  
the children of God.

Didimus.

Alexander Through a lively, quicke and fruitfull faith, we  
haue our first entrance vnto God: but the faith  
that is without good works is not a lively but a  
dead faith, and therefore now not to be called  
faith, no more then a dead man is to be called a  
man.

A good faith (which onely is planted in the hearts  
of good men) neither sleepeth nor is idle, but al-  
wayes awaketh when it should be occupied, or bu-  
sied in good works.

The works  
of Faith.

These be the works of faith: namely, a quiet  
and good conscience, the loue of God, and hope of  
things to come, a boldnesse to repaire to the throne  
of grace, inuocation, adoration, and worship, con-  
fession of the truth, obedience, perseuerance, in  
relying vpon of the spirit, and to goe immediately  
vnto God.

The true doctrine of the faith most chiefly shi-  
neth and clere, and the vse of accustomed and  
perfect prayer.

The power of true faith worketh constancy in  
men, and keepeth them in quietnesse, and worketh  
in them strength and patience in afflictions.

Augustin.

God liuing cannot be separated from true faith  
which worketh by loue.

All goodnesse, gracious conuersation, health,  
wealth, liberty and such like, ought (with a good  
faith)

faith) to be both looked and asked for, onely at the hand of God, as onely at the very authoꝝ of the same, and of none other: for without him nothing that is good can either be giuen or receiued.

As faith that is liuely and quicke stirreth the Incredul-  
minde to call (without doubting) vnto God: so the  
incredulitie and mistrust maketh a man doubtful,  
and plucketh him backe from the calling vpon  
God.

Faith must needs faile, when the authoritie of August.  
Gods truth standeth wauering.

The way to increase Faith, is first to haue  
Faith.

The increase of true faith in good men is known  
two wayes: first, by their mutuall loue towards  
their neighbours: secondly, in all their afflictions  
and troubles to be patient and quiet.

To beleeue rightly in God, is to direct all Anathali.  
our hope vnto God: and with sure trust to depend in Gala.  
onely vpon his truth and goodnesse.

Faith alone hath power to iustifie.

The power of faith in all respects preuaileth  
mightily, and without faith nothing can happily  
prosper.

Nothing keepeth a publike weale so together,  
as doth faith.

Without faith a publike weale may not conti- Aristotle.  
nue: and therefore it followeth (accoꝝding to the  
saying of Aristotle) that by what meanes or policie  
a publike weale is first constituted, by the same it  
is preserved. Then seeing Faith is the founda-  
tion of Justice (which is the chiefe constitutoꝝ  
and maker of a publike weale, and by the afore-  
mentioned authoritie conseruator of the same:)  
it may well be concluded, that Faith is both the  
originall

## The ninth Booke,

originall and principall constitutoꝛ and conserua-  
toꝛ of the weale publike.

Plato.

Whatsoever thing cleaueth fast in the mind of  
man, too surely rooted with a constant and perfect  
faith : the same vndoubtedly euery man declareth  
in his manners and conuersation.

Faith without manners woꝛthy of faith preuaileth  
nothing.

Chrysost.

Euery man beleueth as much as he liketh.

Socrates.

A faithfull man is better then gold.

Performe thy promise as iustly as thou wouldest  
pay thy debts : for a man ought to be more  
faithfull then his oath.

Faith not exercised, waxeth sick, and being vn-  
occupied, it is assaulted with diuers pleasures.

A fruitles  
and dead  
Faith.

That faith which is grounded, eyther vpon  
long customes, oꝛ mans counsailes, oꝛ the autho-  
ritie of Princes, oꝛ on great multitudes of peo-  
ple, oꝛ on the outward glittering shewes of hol-  
nesse, rather then vpon the onely truth of God,  
must needs be but a very fruitlesse and dead faith,  
springing out of the barraine soile of mans rea-  
son: which swimmeth like a fume in the outward  
parts of mens thoughts, neuer piercing downe-  
ward to the bottome of their hearts, thꝛough the  
which inconuenience multitudes of people are so  
holden captiue, and fast fettered in the chaines of  
darknesse and ignorance, that they cannot attaine  
to that freedome of true faith and godlinesse.

Faith in God maketh innumerable strong cham-  
pions of inuincible stomacks : not onely against  
death, but also against the most cruell deuises  
that can be found to make death (if it were possi-  
ble) more painefull then death.

From faith (if it be perfect and liuely) we come  
to

to feare, from feare to flying of Sinne, and from flying Sinne, we take a patient minde to suffer tribulation: whereby we take hope and trust in God, through the which hope our soules sit in a sure chaire of a certaine expectation of that, which is laid by in store for vs in heauen.

Faith shineth in danger.

Aristotle.

But thy whole trust and affiance in God, who seeth and knoweth all secrets, and hee shall mercifully iudge thee at his comming in the terrible and great day, when hee shall giue remuneration of the good for their goodnesse, and euerlasting punishment to the euill for their wickednesse.

Hermes.

Truth is the daughter of Time.

Truth is the guide of all goodnesse.

Aulus Gel.

Forasmuch as God is the truth, and that truth is God, he that departeth from the one, departeth from the other.

Hermes.

Truth is the messenger of God, which euery man ought to worship for the loue of her maister.

Plato.

Without the true knowledge of Gods Law, which is the rule of all honestie and godlinesse, the truth of God is violently oppressed, and wrongfully defaced and wrested: and the kingdome of Iyes highly magnified and established by the armour of mens maistry and gouernance.

They which be euill affected towards the doctrine of truth, haue their mindes so blinde, that they cannot abide the light of the truth.

Boetius.

Wans sickle and shifring flesh (ouerwhelmed with instabilitie and lighynesse) turneth it selfe vnto all fashions, because it will not be bzideled or compelled to obey the truth of God in all things.

Periander.

Those that slip from the authoritie and rule of truth, being led by their owne blinde iudgements

## The ninth Booke,

(as weake and rude of vnderstanding) are oftentimes trained out of the way of truth by likely gle-  
nings of reason, and so slip into sundry noysome  
errours, from whence they can neuer (or with  
much adoe) be brought backe againe to the right  
of truth.

A friendly and prudent modestie in vttering  
causes of truth, being ioynded with a learned godli-  
nesse, is of such force and vertue, that it mightily  
preuaileth where it shall be vttered: without the  
which many other good gifts of knowledge shall  
hardly profit the truth, but rather hinder it.

August.

When the truth is reuealed, let custome giue  
place to the truth, let no man prefer custome before  
reason and truth: for reason and truth excludeth  
custome.

Gregor.

Custome be it neuer so ancient, and neuer so  
generally receiued, yet ought it in any wise to giue  
place vnto the truth.

Ciprian.

Custome without truth is but an old error.

The seruice of God in truth and vertue, is no-  
thing else but with true faith and obedience to  
depend only vpon his wil in his word: which pro-  
cedeth from the reuerent feare of God, and is the  
right entrance to try obedience, and to keepe truly  
the law of God.

Plotinus.

Vertue sometime at the first seemeth to be ve-  
ry dark, hard, and displeasing: although at length  
it appeareth most bright, amiable, louely, and com-  
fortable.

Hermes.

Offence, hatred, and extreame crueltie common-  
ly followeth the profession of the truth.

The truth may be shadowed, but will not be  
suppressed: it may be blamed, but not shamed.

The righteous & godly hauing in them the zeale  
of

of constancie, feare not the crueltie of man, but wil  
boldly stand to the truth vntill death.

Hee that bleseth truth, hath moe, and mightier Socrates.  
seruants then a King.

In all things and towards all men vse a sim-  
ple truth, without fraud, deceit, or guile in word  
or dede.

Loue righteousnesse and truth.

Beare witnes to the truth, & not to friendship. Hermes.

Honour is the fruit of vertue and truth, and  
for the truth a man shall be worshipped.

Loue God & truth, so shalt thou saue thy soule.

The greatest fault that can be in a man of ho- Mar. Aur.  
nesty, is to spare the truth, and to be variable.

Let not thy thoughts depart from the truth.

That man or woman that withdraueth their  
eares from hearing the truth, cannot possibly ap-  
ply their hearts to loue any vertue.

The truth shall moze draw thee to loue and to  
follow vertue, then the common example shall en-  
tice thee to follow vice, the which no man can loue,  
no not the very filthy sinner himselfe.

Beléeue not him that saith he loueth truth, and Seneca.  
followeth it not.

Reason not with him that will denie the prin-  
cipall truths.

Affirme nothing befoze thou know the truth.

Maintaine truth.

Truth ought to be preferred befoze friendship  
and amitie.

If thou scéle thy selfe moze true to the King Aristotle.  
then many other, and hast also lesse wages of him  
then they, yet complaine not, for thine will cons-  
tinue, and so will not theirs.

Be the selfe same that thou pretendest.

## The ninth Booke,

Be not ashamed to heare truth of whomsoever it be : for truth is so noble of it selfe, that it maketh them honourable that pronounceth it.

Lactan.

Truth is hated of the wicked, they cannot abide it, because they would liue in their wickednesse, without the controulement of it.

A couetous man cannot learne the truth.

Hermes.

If men in reasoning, desire as much the truth of the thing it selfe, as they doe the maintenance of their owne opinions, and gloze of their wits, there would not breed so much hatred as there doth, nor so many matters laid aside and left vnconcluded.

Alex. Scu.

In all common wealths and at all times, about noble Princes and most faithfull gouernors, there be some which for their own commoditie, aduancement, displeasure, or for other corrupt and lewd affection (not hauing before their eyes the iust and terrible doome of God, and their owne consciences) the displeasure of their Prince, nor shame of the world, let not to hinder and darken the manifest and cleere causes of truth, whose beautifull and bright beames (according to their worthinesse) should comfortably, franckly, and with free libertie, spread forth his brightnesse to the gloze of God, to the honoz of the Prince, and to the great reioycing, comfort, and quietnes of the common wealth.

The Prince ought to feare, and with all prudence and wisdom to foresée such inconueniences and great dangers, which else would fall vpon him and his people, through the corruption and guill nature of loathsome miching members, that with craft couertlie creepeth in fauour, and then by flattery and dissimulation endeauour to abuse his

his honest and gentle nature: whereby is not onely lost or greatly blemished the deere and obedient loue, good name, and immortall praise, due vnto him of his people, (notwithstanding the name of vertue, wisdom, learning, and politike gouernance) but also his whole Realme is brought to much trouble, extreame miserie, losse and hindrance: yea, and sometimes hasty and swift confusion. For neuer did there chance greater mischief to any Country or Common-wealth, nor neuer were the vertuous natures of good Princes and Rulers sooner corrupted and abused, then when they had bene eyther misinstructed and falsely informed by fawning and flatering flatterers, or else when those that were in most fauour and credit about him, dissembling the cleere causes of truth, instead of equitie and iustice, sought to work their owne most wicked purposes.

The truth alonely among all things, is prauised Mar. Aur. ledged, in such wise, that when the time seemeth to haue broken her wings, then as immortall she sheweth her force.

### The summe of all.

Faith is a stedfastnesse and truth of things  
Spoken or couenanted of God or man:  
A right Faith in God with it alway brings  
Inuincible power, that mightily can  
Withstand the assault of cruell Satan:  
For he that is faithfull and true in each thing,  
Hath mightier seruants then Lord or King.



## The ninth Booke,

### Of godly Prayer and Deuotion : a mentall Vertue. Chap. V.

**P**raier is a diuine & heauenly affect of the soule,  
and signifieth the desire (generally) of all things  
that are of necessitie to the sustentation and nou-  
rishment both of soule and body : specially from  
the hand of God, or otherwise from man, as from  
the speciall instrument of God, that man by man  
(thzough him) might be most graciously blessed,  
relceued, and comforted, to the onely praise of  
him from whence such blessings proceedeth.

Hermes.

Prayer is the chiefeſt thing that a man may  
present God withall.

Pithagoras

It is a right honourable and blessed thing to  
serue God and to sanctifie his Saints.

Perfect deuotion and the knowledge of Gods  
law, all men had neede to haue presently with  
them: for deuotion hath this strength, it doth ele-  
uate the minde vnto God : and knowledge doth  
sustaine and bphold the same, that it may with  
liuely courage continue, and not fall downe: it also  
doth incense and kindle it, that it mounteth bp-  
ward into heauen vnto the presence of God: wher  
the sauour of them both together, smelleth farre  
more swatly befoze him, then any earthly fumiga-  
tion, be it neuer so pleasant, doth pleasantly smell  
in the nose of man.

Men in their deuotion may often be beguiled  
and falsely seduced, except knowledge doe alwaies  
assist the same, for to sustaine and direct it, which  
being knit together, strengthen men very much in  
all their intents : yea, and that very comfortable  
in all stormes of troubles and temptations, so that

it

It is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to men, and an offence vnto God, to haue deuotion without true knowledge of God, shewed vnto vs in his law, though it be in deuout praying, fasting, charitable relieuing, or otherwise in most straight order and manner of liuing.

To know truely the will of God, is to pray truely, and to liue deuoutly and holily.

First, before thou prayest, cast away from thee, Plotinus. (with a repentant heart) all thine iniquitie : and then call vpon God, and he will heare thee, relieue thee, quiet thy conscience, and most ioyfully comfort thee.

True and acceptable prayer vnto God, is to craue any thing at the hand of God, answerable to his will : hauing the heart lifted vp vnto him, during all the time of Prayer.

Pray to God at the beginning of thy workes, Xenoph. that thou maist bring them to a good conclusion.

Worship God with a pure heart : pray vnto him, and he will aduance thee.

When thou wilt fast, purge thy soule from filth, and abstaine from sinne : For God is better pleased therewith, then with abstaining from meates. Hermes.

Pray earnestly for repentance, and continually make thy faithfull petition and supplication to the euerliuing God : call vpon him in the day, and forget him not in the night.

When temptation inuadeth thee, or giueth vn- Pithagor. to thee a cruell and sharp assault, then earnestly, heartily, and faithfully call on God for his helpe,

## The ninth Booke,

and that by prayer being continuall, perfect, and pure, thou maist preuaile and obtaine the victory.

Hieromic. With reuerent fasting and abstinence, the bodily passions of man are to be cured: and with Prayer the pestilent infections of the minde are to be healed.

Prayer is a vertue that preuaileth against temptation, and against all cruell assaults of infernall spirits, against the delights of this lingering life, and motions of the flesh.

Antisthe. The surest way for men to escape the danger of all their enemies, is alwayes to be busily occupied in deuout praying, & to be continually minded of well doing.

Plato. Thou oughtest daily to pray for the happie estate and prosperitie of thy Prince, and of others that by him are set in authoritie, for of them dependeth the peace and tranquillitie of the common wealth.

Vertuous and godly disposed men doe daily pray vnto God for the cleansing of the impuritie of the heart, and doe watch it with all diligence that they can, and labour to restraine that the corruption thereof burst not out, eyther to the hurt of themselves or others.

Socrates. God hateth the prayers and sacrifices of wicked people.

Put thy trust in God, and pray vnto him, and hee will keepe thee from a wicked wife, for which there is none other remedy.

Plotinus. To be watchfull in prayer is the certaine and onely meanes to obtaine all our desires, ioyning thereunto an assured faith in God, before whom we make our prayer. Pray that God may giue thee true, heartie, and earnest repentance, and increase  
of

of thy faith: for they both (for their excellency) as the speciall gifts of God, are most conuenient for thee: because the word of God (which he himselfe hath spoken) is the truth, and shall iudge in the last day. When thou interest into prayer, let thy prayer be to this end specially, that God (as hee is mercifull, so hee) will mercifully reueale, and open more and more to thine hart the true feeling, knowledge and vnderstanding of his truth, and to giue thee also grace, that in thy conuersation thou maist truely expresse the fruits thereof.

Make thy prayers perfect in the sight of God: for prayer is like a ship in the Sea, which if it be good, saueeth all therein, but if it be nought, suffereth them to perish.

Pray not to God to giue thee sufficient, for that Plutarch. he will giue to each man vnasked, but pray that thou maist be contented and satisfied with that which he giueth thee.

Tyrants prayers are necessary.

The summe of all.

Prayer is the most holy and diuine seruice,  
That men here in earth vnto God may present:  
Prayer with repentance is the due and perfect seruice,  
That withstandeth the Diuell and his cursed intent.  
Pray to God, trust in him, but first be penitent:  
For as a sound ship saueeth them that be therein,  
So Prayer with repentance saueeth from drowning in sinne.

THE

# THE TENTH BOOKE:

## Cap. I.

### Of Women.

Diogenes.



He that seeketh and desireth to haue the fellowship of a wife, ought to win her with vertuous disposition, honesty, manners, and good behauiour.

Mar. Aur.

Naturally in times past, wiues were adorne with these vertues, to wit, to be shamefast in their countenances, temperate in words, wise of wit, sober in going, meeke in conuersation, pittifull in correction, well regarding their liuing, no company-keepers, steadfast in promise, and constant in loue.

Socrates.

Crabbed wiues be compared to rough stirring horses.

As a shrewde horse must haue a sharp bridle: so a shrewde Wife should be sharply handeled.

Order thy wife as thou wouldest thy kinsfolk.

Seneca.

Giue thy wife no power ouer thee: for if thou suffer her to day to tread vpon thy foote, she will to morrow tread vpon thy head.

Socrates.

He that can abide a curst wife, needeth not to feare what company he liueth in.

Mar. Aur.

There is not so fierce and perillous an enemie to man as his wife.

A nice wife and a backe doore  
Oft maketh a rich man poore.

The vse of friendship, the comely port and the estimation of an honest man, is not a little impaired by an idle and light wife.

Like as a block though it be decked with gold, Plato. pearles and gems, is not to be regarded, except it represent the shape of something: euen so a Wife be she neuer so rich, yet if she be not obedient to her husband, shee is nothing at all woꝛthy to be regarded.

Such wiues as would rather haue foolish husbands, whom they might rule, then to be ruled by sober wise men, are like him that would rather lead a blinde man in an vnknowne way, then follow one that can both see and also knoweth the way well.

Like as no man can tell where a shoe wꝛingeth Socrates, but he that weareth it: so no man knoweth a womans disposition but he that marryeth her.

The spouse that forsaketh her husband because she is griued with his manners, is like him, who because a Bee hath stung him doth forsake the honey.

He that fisheth with poyson, catcheth fish, but Plato. euill and corrupted: and so they that endeauour to get them husbands or wiues by deceitis and charmes, may lightly get them, but better vngotten.

Like as they which keepe Elephants, weare no light coloured garments, nor they which keepe wilde Bulls, weare any Purple, because such colours doe make them fierce: so ought a wife to abstaine from such things as she knoweth will offend her husband.

They

## The tenth Booke,

**Aristotle.** They which were wont to doe sacrifice vnto Iuno the Goddesse of married women, tooke alwaies the gals out from the beasts which they sacrificed: signifying thereby, that all anger and displeasure ought to be farre from married folkes.

**Socrates.** The rule for a wife to liue by is her husband, if he be obedient to the publike lawes.

The best way for a man to keepe his wife chaste, is not to be iealous, (as many fond folkes are) but to be chaste himselve and faithfull vnto her.

**Aristotle.** There can be no greater honoz for an honest wife then to haue an honest faithfull husband, which careth for her and for no woman else, thinking her moze chaste and faithfull then any other.

The husband can do his wife no greater wrong then to seeke the fellowship of another woman.

**Mar. Aur.** It is but small wit in a man to set by the fantasles of his wife, or to chastise openly, that may be righted betweene them secretly.

**Socrates.** Wives must be the moze borne with, because they bring forth children.

It were better for a woman to be barren,  
Then to bring forth a vile wicked carren.

**Mar. Aur.** Women be of right tender condition, they will complaine for a small cause, and for lesse will rise vp into great pride.

**Portegeus** In thre points women and folkes are commonly of like condition: they are full of vaine affections, curious and pœuilly to please, and very wilfull in foolishnesse.

**Tertulian.** Woman was the first forsaker of Gods law, the discloser of the forbidden tree, and the gate of the Diuell.

A Woman is a necessary euill.

**Aristotle.** Women in mischief are wiser then men.

Hardy

Hardy is that Woman, that dare giue coun- Mar. Aur.  
saile to a man, but he is foole-hardy that taketh it  
of a woman: he is a foole that taketh it, and hee the  
more foole that asketh it, but he is the most foole  
that fulfilleth it.

Women be more pittifull then men, more en- Socrates.  
uious then a serpent, more malicious then a ty-  
rant, and more deceitfull then the diuell.

It is better to be in company with a serpent, Socrates.  
then with a wicked woman.

Women by nature are bozne malicious. Mar. Aur.

As it is naturall for a woman to despise the Mar. Aur.  
thing that is giuen her vnasked: so it is death to  
her to be denide of that she doth demand.

There is no creature that more desireth honour  
and worse keepeth it then a woman.

Gay apparrelled women stand forth as baites  
to catch men that passe by: but they take none but  
such as will be poyze, or else such as be ignorant  
foles, which know them not.

Women desire to see and to be seene. Chilon.

A faire whore is a sweet poyson.

He that hunteth much womens company, can-  
not be strong: nor can he be rich that delighteth  
much in wine.

Womens counsaile is weake, and a childes is  
vnperfect.

We note inconstancy in children, and likewise Seneca.  
in women: the one for slenderesse of wit, and the  
other as a naturall sicknesse.

In men we note audacitie, but commonly in Alex. Scu.  
women timerositie.

Women with their lightnesse, and children with Mar. Aur.  
their small knowledge, occupie themselves in  
things present: but wise men doe thinke on that  
that



## The tenth Booke,

that is past, they ordain for that which is present, and with great study doe provide for the time to come.

Pithagor. There are in a womans eyes two kindes of teares, the one of griefe, the other of deceit.

Use not womens company, except necessitie compell thee.

Pithagor. They that had rather be conuersant amongst women then amongst wise men, are like Swine that had rather lie rooting in dirt and drasse, then in cleere and faire water.

With the fairest women brothell houses are peopled.

Mar. Aur. Beauty in womens faces, and folly in their heads, are two wormes, which fret life, and waste goods.

Women that will haue ioy of their daughters, ought to take from them all such occasions and libertie, whereby they should be euill.

The woman that will keep her selfe from care and her daughter from perill, let her see the time of her daughter alwayes well spent in some honest and godly exercise.

When the hands are occupied with any good exercise, then the heart is bold from many idle and vaine thoughts.

Mar. Aur. Women are so fraile, that with keepers with great paine they can keepe themselves. And for a small occasion they will loose altogether.

Mar. Aur. Women are so extreame in all headstrong extremities, that with a little fauour, they wil be exalted and grow into great pride, and for a small unkindnesse they conceiue great hatred.

Women for a little goodnesse looke for a great hire, but for much euill no chastisement,

Take

Take heed to the meate that a sealous woman Seneca  
giueth thee.

A fierce beast and a perillous enemy to the Mar. Aur.  
common wealth is a wicked woman: for she is of  
much power to doe great harme, and is not apt to  
follow any goodnesse.

The withdrawing and keeping of women close,  
is a bridle to the tongue of all men, and the wo-  
man that doth other wise, putteth her good name in  
danger.

It were better for a woman neuer to be bozue Socrates.  
then to be defamed.

A wicked woman once defamed, thinketh all  
others to be defamed, and desires that they should  
be defamed, and will say indeed they be euil famed,  
and procure to haue them defamed. And to the in-  
tent she may couer her owne infamie, shee infa-  
meth all others that be good.

All things done wickedly is sinne, and may be  
amended: but a dishonest woman is alwayes in-  
famed.

A woman of good life feareth no man with an  
euill tongue.

Women cannot conserue the reputation of their Mar. Aur.  
estate and degree, but by keeping their person in  
great feare, honesty, and good order.

It were great wickednesse of men to say, that  
all women should be euill, that be euill spoken of.

Those women that keepe themselves in their Socrates  
houses, well occupied in their businesse, temperate  
in their words, faithfull to their husbands, wel or-  
dered in their persons, peaceable with their neigh-  
bours: and finally, being honest among their own  
family, and shamefast among strangers, such (I  
say) haue attained great renowne in their liues,  
and

## The tenth Booke,

Plutarch.

and left eternal memory of them after their death.  
Neither gorgeous apparrell, nor excellent beauty, nor plenty of gold, nor riches, become a woman so well as sobernesse, silence, faithfulness, and chastitie.

Women are no lesse apt to learne all manner things then are men.

Sweet sauiors and oyles are moze meet for women then for men.

Like as a Trumpetter soundeth out his meaning by the voice of the Trumpet: so should a woman let her husband speake for her.

Hermes.

Silence in a woman is a precious vertue.

### The summe of all.

He that gladly seeketh the company of a Wife,  
Ought onely to winne her by vertuous disposition,  
To imbrace her for her vertue, and to lead a quiet life,  
Refusing much riches with whorish condition,  
Women be commonly of most tender affection,  
And better it is with a serpent to be in company.  
Then with a wicked woman for to marry.

### Of the Tongue, Detraction, Speech, and Silence. Chap. II.

**T**he tongue is a slipper and nimble instrument, whereby commonly the treasures of the heart are in such wise vnlocked, laid forth, and spread abroad, that not onely thereby friendship is greatly ingendred, earthly treasures encreased, the life quietly stablished, perpetual praise and euerlasting felicitie obtained, but contrariwise friendship is decayed, worldly riches are diminished,

diminished, the life most miserably wasted, infamy and immortall paine is thereby purchased.

The tongue if it be well vsed, is the most precious member of a man: but otherwise, the most detestable pernicious euill, and full of pestiferous popson.

It is a most plaine and sure argument, that the heart within is very filthy, and foulely defiled and corrupted, when so euer the tongue is wickedly bent, and vttereth vncleane, filthy, and wicked speeches.

Detract not, neither speake euill of thy neighbour behinde his backe. Boetius.

Detraction is to speake euill of him that heareth not: or, it is a lying, malicious, hypocriticall, crafty, pernicious, and hurtfull speech.

Detraction being a venomous euill, or rancke popson of the Diuell, is poured of him into the hearts onely of wicked and malicious men, who naturally in their proud, ouer-lofty, and stout courage, wickedly ouerwhelmed with selfe-will and folly, spare not at any time (in the contempt of all vertue, true religious honesty, and for the satisfying of their despightfull and cursed humors) to blow out with euill fauored and stincking breaths, the very shamefull and hurtfull blasts of slanderous and euill reports: whereby euen the very godly is of their good name and fame impaired, their estimation discredited, their friends abated, their welfare much hindered, and their ioyes here so shaken in this life, that as men drowned in dolor and heauinesse are boide of worldly ioy, they are driuen with bitter tears, to cry daily vnto God for help, and to be deliuered of such their cursed detractors.

✱

Such

Such a mischieuous euill commonly is this sinne of detraction in the heart of the proud and wilfull foolish man, that there is neither long familiarity, accustomed fellowship, neither causes of approued friendship, neither affinitie, kindred, or consanguinitie, neither yet any state or degree that can once bridle him or stay him from doing much mischief, if he can with his most poysoned and venemous tongue.

Like as rats and mice, eate and gnaw vpon other mens meat: so the detractor eateth and gnaweth vpon the life and flesh of others.

Backbiting, lying and flattering are sworne companions together.

Backbiting hath his peculiar euill, that is, it harteth a man absent, and so couertly and craftily, that the partie is not aware of it, but is sodainely vndone (O poore wretch) before hee doth either know by whom, how, when, or wherefore hee is vndone.

The first euill of backbiting is, that it either hurteth charitie, or else when it hath otherwise impaired, it giueth vnto it a great wound: and so extinguisheth it commonly altogether.

Backbiting hurteth charitie, when it disseureth friends a sunder, and bringeth them into dissention and hatred, and it is thereby the sozer wounded, when it decapeth it: and (if it can) doth also vriterly extinguish it, when it increaseth the fire betwixt them, that be already in dissention, inflaming it more and more.

He that is giuen to the vice of backbiting and slander, is worthily subiect vnto the common hatred of all men, and to be eschewed of all men as a most pestilent plague. And at his entrance into

into any other place among company euery mans mouth to be eyther stopped against him, or otherwise opened to hisse him out of the doores.

Whylest the backbiter liueth, all the world curseth him: if hee be in danger or do perish, there is no man sorry for him, and the remembrance of him after he is dead, raigneth in cursing and banning of him.

He is to be counted vertuous and wise that al- Plato.  
wayes disposeth his tongue to speake of God and godlinesse.

Speake euer of God and God will alwaies put Socrates.  
good words into thy mouth: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures.

As our talk of God ought to be most reuerent and holy, with most sweet and fair words: so must also all our dedes before him be most holy, sweet, perfect and good.

Let not thy tongue run before thy wit.

Let thy minde rule thy tongue.

Use thine eares more then thy tongue.

Moderate thy lusts, thy tongue, and thy belly.

He is wise and discreete that can refraine his tongue.

The tongue is the betwayer of the heart. Pithagor.

There is not a worse thing, then the deceitful Socrates  
and lying tongue.

An euill tongue is sharper then a sword.

Death deliuereth a man from all enemies saue the tongue.

The tongue of a foole is the key of his coun- Socrates.  
saile which in a wise man wisdom hath in keep-  
ping.

## The tenth Booke,

**The tongue of a wise man is in his heart, but the heart of a foole is in his tongue.**

Socrates.

By ordering the tongue is a tryall most true  
To know if a man his lusts can subdue :

For he that cannot rule his tongue as him list,  
Hath much lesse power other lusts to resist.

**If by wicked tongues thou art stirred to vnrest and grieve, and seelest in thy selfe through thine owne innocencie to be by them abused : let this be vnto thee against them a neere and speciall remedy, that is, arme thy self with patience, with meeknes and silence, lest through multiplying of words with thine enemye, thou be found amongst wise men to be as euill as hee.**

Mar. Aur.

**It is a thing certaine, when one is contented, he saith moze with his tongue, then he thinketh with his heart : and contrariwise when one is heauy, the eyes weepe not so much, nor the tongue cannot declare that, which is locked within the heart.**

Aristotle.

**Keepe measure in thy communication, for if thou be too brieft, thou shalt not be well vnderstood: and if thou be too tedious, thou shalt not be well borne in minde. Either talke of vertue thy selfe, or giue eare to them that talke thereof.**

**It is better to heare then to speake.**

Thales.

**Wee ought to heare double as much as we speake, and therefore nature hath giuen vs two eares, and but one tongue.**

Socrates.

**A man hath power ouer his words till they be spoken, but after they be vttered they haue power ouer him.**

**A man ought to consider before, what hee will speake, and to vtter nothing that may afterwards repent him.**

¶

He that speaketh little, hearkeneth and learneth Pithagor.  
at the speech of others, but when he speaketh, o-  
thers learne of him.

To talke of God is the best communication,  
and to thinke on him is the best silence.

Talke no euill of God, but search diligently to Socrates.  
know what he is.

The fifth of worldly wisdom is knowne by  
much speech.

Words without good effect, are like a great wa- Plato.  
ter that drowneth the people, and doth it selfe no  
profit.

Abstaine from words of ribaldrie: for a tongue  
ouer liberall nourisheth folly.

They that robbe, that speak euill, and slander  
the dead, are like furious dogges, which bite and  
barke at stones.

He that babbleth much, declareth himselfe to haue  
small knowledge.

Cast whisperers, and tale-bearers, out of the  
company.

Let no man say, I would and I cannot with- Mar. Aur.  
draw me from vice: it is better said, I may but  
I will not follow vertue.

Men ought not to vse any talke or communi- Diogenes.  
cation, but such as should be fruitfull for to edifie,  
as well the hearer as the speaker.

So speake that thy words be not reprovued.

In idle word shall not escape unpunished.

When the vngodly and malicious persons are  
suffered to speake what they list without reprove  
and punishment, there is nothing more pernici-  
ous in the world to make debate, and to breake  
the bond of that most incomparable vertue of A-  
mitie.



## The tenth Booke,

- Philip. It lyeth in our selues to be well or euill spoken of.
- Theophilus. Rude words that are profitable and true, are better then sweet words being full of deceit and flattery.
- Diogenes. The habit of the minde is best perceiued by a mans talking.
- Hieronic. Deuout conuersation without communication as much as by example it profiteth, but silence it hurteth: for with barking of dogs, and with the staues of shepheards the raging wolues be hindered of their purposes.
- Socrates. Silence and speech are both good, vsed in due time, but other wise are both nought.
- Pithagor. Frame thy speech according to thy garments, or fashion thy garments like vnto thy speech.  
Giue no man cause to speake euill of thee.
- Hermes. Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eares to heare that which is euill.
- Socrates. When thou talkest with a stranger be not too full of communication, till thou know whether he be better learned then thou, and if thou be better, speak thou the boldier, else be quiet and learne of him.
- Plato. Hastincse of speech, causeth men to erre.
- Philotas. It is much more easie for an innocent to finde many words in his speaking, then for a man in his misery to keepe a temperance in his tale.  
The holinesse & cleannesse of the mouth, standeth in the utterance of rightnesse and truth: & the prophanation and defiling therof, is by lyings and vntruth: for as no cleane stufte can procede out of filthy lips, so the noysome blasts of such euill seasoned breath annoyeth greatly the honest eares of  
of

of the godly : and who will looke for sweet wine out of the same vessel from whence vinegar is daily drawen out.

The faire water is defiled that passeth through the mirie springs.

Whatsoever thou wilt speake, befoze thou vtter it, shew it secretly to thy selfe.

Beware of spies and tale-bearers.

The flying tales of light folks are commonly the grounds of some rumors.

Speake not to him, that will not heare, for else thou shalt but vex him.

Thinke not such things honest to be spoken, that are filthy to be done.

A man is by nothing better knowne, then by his communication.

If thou speakest what thou wilt, thou shalt Diogenes heare that thou wouldest not.

Faire speech in presence,  
with good report in absence,

And manners in fellowship,  
obtaineth great friendship.

He that speaketh truth, cannot be ashamed of Aristotle that he speaketh.

Faire and smoth communication onely framed to please the hearer, is properly to be called a trap or snare of hony.

Tell not abroad what thou intendest to do, for Pittachus if thou speed not thou shalt be mocked.

Be secret in counsell, and take heed what thou Ifocrates speakest befoze thine enimies.

He which is beautifull and speaketh vnseemly Aristippus things, draweth a sword of lead out of an Iron scabberd.

Let not the authoritie of the speaker perswade

## The tenth Booke,

thée, nor regard thou his person that speaketh: but marke well what is spoken.

Hear that which vnto thée belongeth.

Hear much, speake little, be faire spoken, answer aptly: thinke first, then speake, and last of all fulfill.

Pithagor. By silence the discretion of any man is knowne: and a skole keeping silence seemeth wise.

Silence in a woman is a great and goodly vertue.

Plato. As emptie vessels make the lowdest sound, so they that haue least wit, are greatest bablers.

Plutarch. They that are ready to take a tale out of another mans mouth, are like vnto them, who seeing one proffered to be kissed, would hold forth their lips to take it from him.

Seneca. As the vessell cannot be full, which alwayes sheddeth out, and taketh nothing in: so that man cannot be wise that euermore talketh, and neuer hearkeneth.

Aristotle. Like as cleere glasse can hide nothing, so there be many that can keepe secret and dissemble nothing.

Aug. Cæs. The rewards of faithfull silence are without danger.

### The summe of all.

Both speech and silence are excellent vertues,  
Vsed in time and place conuenient,  
Of which the best and easiest to abuse,  
Is speech, for which men oftentimes repent:  
So doe they not because they be silent.  
Yet be not dumbe, nor giue thy tongue to leaze,  
But speake thou well, or heare and hold thy peace.

Of

## Of Fortune. Chap. III.

**T**his tearme of fortune oz chance, bled of men, proceeded first of ignorance and want of true knowledge, not considering what God is, and by whose onely foresight and prouidence all things in this world are sene of him befoze they come to passe.

Fortune is such a mistresse, that shee ruleth Reames, ouercommeth Armies, beateth downe kings, exalteth Tyrants, to the dead shee giueth life, to some renowne, and to some shame.

Fortune giueth these euils and we see it not: with Mar. Aur. her hands she toucheth vs, and we feele it not: she treadeth vs vnder feet, and we know it not: shee speaketh in our eares, and we heare it not: she cryeth aloud vnto vs, and we vnderstand her not: & this is because we wil not know her. And finally, when we thinke we are most sure, then are wee most in perill.

As the Fortune of this world shall make thee Plato. reioyce ouer thine enemies: euen so may it make thine enemies reioyce ouer thee.

We not proud in prosperitie, nor dispaire in Plato. aduersitie.

In prosperitie beware, and in aduersitie hope for better fortune.

The nature of Fortune is to be alwayes mutable and inconstant: neither is shee a giuer of any thing to any man, for any continuance, but onely a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with the abundance of all things, them (for a generall rule) God least fauoureth.

Euill

## The tenth Booke,

Full men by their bodily strength resist their misfortunes: but good men by vertue of the soule, abideth them patiently.

Mar. Aur. As in all prosperitie, alway there falleth some sinister fortune eyther soone or late: so therewith fortune doth arme and apparrell vs, where she seeth we shall fall to our great hurt. Fortune comming with some present delight or pleasure, is a token that by flattering vs she hath made ready her snares to catch vs. It is an infallible rule of envious Fortune, that this present felicitie, is giuen with a prick of a sodaine fall of mischance. Such as Fortune listeth vp with great riches, she full of crueltie giueth them profound bitings.

Fortune is alwayes slippery, and cannot be holden of any against her will.

Anaxag. Through idlenesse, negligence, and too much trust in fortune, not onely men, but Cities and kingdomes are bitterly lost and destroyed.

Mar. Aur. What number hath bene scene, that the changes of fortune could not abate, and yet within a short while after vnawares, with great ignominious shame haue ouerthrowne them.

Fortune with her tyranny, chastiseth them that serueth her, she beguileth euery person, and no person beguileth her, she promiseth much, and fulfilleth nothing: her song is weeping, and her weeping is song to them that be dead among wormes, and to them that liue in Fortunes. At them that be present, she spurneth with her feet, and threatneth them that be absent. All wise men shynke from her, but a foole sheweth her his face.

Socrates. To haue bene fortunate is the most misfortune.  
There

There cannot be a moze intollerable thing, then  
a fortunate fowle.

The aduentures of men are so diuers, and the Mar. Aur.  
suspect fortune giueth so many ouerthwart turns,  
that after that she hath a great space giuen great  
pleasures, incontinent we are cited to their sub-  
tile trauailes of repentance.

The greatest hap of all, and the greatest desire Mar. Aur.  
of men is to liue long : for diuers chances that  
fall in short time, may be suffered and remedied by  
long space.

Right fortunate is that man that loseth his  
life, and leaueth behinde him perpetuall memory.

Infortunate and vnhappy are they that be in  
prosperitie, for iustly they that be set in high estate  
cannot fly from the perill of Scilla, without fal-  
ling into Charibdis.

Fortune is to great men deceitfull, to good men Tullius.  
vnstable, and all that is high is vn Timer.

Hock not another man for his misfortune, but  
take heed by him how to auoid the like misery.

Our liues are so doubtfull, and fortune so way-  
ward, that she doth not alwayes thzeat in stri-  
king, nor striketh in thzeatning : for oft times  
false fortune shaketh her weapon and striketh not :  
and another time striketh without shaking.

As fortune bekeneth, so fauour inclineth.

Fortune aduanceth and listeth bp, but all men Iustinus.  
by nature are equall in dignitie.

By nature all men be equall in dignitie,

By Fortune more one then another aduanced :

This who so considers in his supremacy,

Ought looke to himselfe, and well be aduised

By fortunes good fortune who commeth in fauour,

By fortunes misfortune may catch a displeasure.

The

## The tenth Booke,

Hermes.

Aristotle.

Thales.

The wicked sometime seeme fortunate.

No man is happy indeed whiles he liueth.

If any man be happy it is hee that hath bodily health, riches, a learned and not a vaine minde.

This is a thing most happy, that fortune in her crueltie, hath no weapon so sharpe and cruell, as can once pierce or wound the soule.

Wisdomme and discretion are most to be vsed in time of misfortune.

Keepe close thy misfortune, lest thine enemies reioyce at it.

Tullius.

There is also moderation in the tolleration of fortune of euery sort, which of Tully is called equabilitie, that is, there seemeth alwayes one visage and countenance not changed eyther in prosperitie or aduersitie. Whereouer a man should not bow for any fortune or trouble of minde.

Nothing vnto a man is miserable, except he so thinke it: for all fortune is good to him that constantly with patience suffereth it.

Seneca.

As a cunning workman can fashion the image of any matter: so a wise man should take in good worth all kindes of fortune.

### The summe of all.

Fortune is a variable and strange mistresse,  
And vncertaine to trust to in all her doings.  
For Fortunes crooked euils her name doth expresse,  
Which daily are felt with her hastie short turnings:  
She quenchemeth & destroyeth with her sharp profound biting,  
And for this intent chiefly misfortune should be suffered,  
Because true friends are best thereby declared.

Of

Of Riches, and rich men. Chap. I I I I.

**R**iches is in the number of things that may be either good or euill, which is in the arbitrement of the giuer.

To delight in riches is a dangerous vice. Socrates.  
He is rich that contenteth himselfe with his po-  
uertie.

The richest thing to a man is his soule and reason: by which he keepeth iustice, and escheweth sinne. Hermes.

He is most rich that hath most wisdom. Polion.  
There is no greater riches, then the agreement of good mens mindes.

He that is contented and satisfied with himselfe is bozne with great riches.

Abstinence from couetousnesse is great riches.  
Riches for the most part are hurtfull to them that possesse them. Plutarch.

Those that be rich, are not onely vexed with desire to increase greatly their wealth, but also are sore troubled with feare, lest they should loose that which they haue already attained vnto. Cicero.

He hath most that coueteth least.  
Not to desire riches, is the greatest riches.  
None are in more surety then they that lacke most riches.

If thou seeke to be rich, thou shalt finde therewith sorrow, carefull trauaile, misery, vexation of minde and much mischief. But if thou seeke to be godly, thou shalt finde comfort, wealth, prosperitie, peace of conscience, and all felicitie.

As sicknesse and health can neuer agree,  
So gold without rest is but misery.

Virtues



## The tenth Booke.

**Aristotle.** Vertue is greater riches then eyther siluer or gold.

**Pithagor.** He is not rich that enioyeth not his owne goods.

Suffisance is better in riches then abundance.

**Plato.** Labour for the riches that after death profiteth the soule.

**Hermes.** A couetous man cannot be rich.

Care not what riches thou lovest for the winning of true friends.

Purchase thy riches truely, and spend them liberally.

**Aristotle.** Seeke not the riches of this world, and shame in the other: seeing that this world is no more but onely a baiting place to goe to the other world.

**Mar. Aur.** It is a great wonder to heare and see, how fathers climbe to haue riches, and their children descend to haue viciousnesse: to see fathers honour their children, & children to infame their fathers: to see fathers giue rest vnto their children, and little children to giue trouble to their old fathers: yea, and sometime the fathers dye for sorrow, that their children dye so soone, and the children wepe because the fathers dye so late. Also the honour and riches that the fathers haue procured with great thought, the children lose with little care. And this is certaine, that the fathers may gather riches with strength and craft to sustaine their children, but God will not haue durable that is begun with euill intention, and is founded to the preiudice of others, though possessed by an heyre, and though the heauie destinies of the father permit, that their riches be left to their children, to serue them in all their vices for their pastime,

pastime, at the last according to their merits, God will that their heere and heritage should both perish. Finally, all that with great thought hath bene gathered for their children, whom they loue well, and with whom they much content themselves, sometime another heere of whom they thinke least inioyeth it.

God doth permit that the couetous fathers in Mar. Aur. gathering with great trauaile, should dye with the same, to leaue their riches to their vicious children to spend badly.

Great abundance and plenty of riches cannot of any man be both gathered and kept without sinne. Hierome.

Riches and the substance of the world robbeth and spoyleth a man of much better riches, that is to say, the loue of vertue, and of all godly exercise.

Gold is a corruptible matter or substance, and shall therfore once be consumed: but that treasure, for the which mans soule ought to labour, shall neuer be wasted, neither in qualitie, nor in quantitie impaired or diminished, that is, shall alway be like good and like much. Wherefore whatsoever paine be taken about the getting of such treasure, it ought not to be imputed grieuous: weighing well the vertue of the gaine, and the most happy reward in the end. Plato.

Great possessions or substance maketh vertue suspected, because they be ministers of pleasant affections and also nurses of wanton appetites. Alex. Seu.

Those riches are to be despised which with liberality are wasted, and with sparing doe rot. Pithagor.

We not carefull for worldly riches, for God hath provided for each man sufficient. Socrates.

Prepare

THE TENTH BOOKE,

Prepare the such riches, as when the ship is broken, may swim and escape with their maister.

Plato,

Trouaile not to get that which will lightly perish.

Esteeme him as much that teacheth thee one word of wisdom, as if he gaue thee gold and precious stones.

Such things as thou hast, vse as thine owne, and keepe them not as though they were another bodyes.

Boast not thy selfe of that which is another mans.

Homer,

When prosperitie promiseth securitie and rest, in the goods of this world, it is an hard thing and a rare, to think God onely to be the giuer thereof, and can sodainely take the things away that haue bene gathered with great paines and trauailes.

Learning is a great riches to the poore, and it garnisheth the rich.

Where riches are honoured, good men are despised.

Immortall honour, is better then transitory riches.

Plato,

He that keepeth a man from shame, is better then the riches gotten thereby.

Desire of riches waxeth infinit.

Hermes,

It is a miserable thing, a rich man to be decayed and falne into pouertie.

He is not happy that hath riches, but hee that rightly vseth them.

The riches of this world abused, ingendyeth pride and forgettfulnesse of God.

Solon,

There be three causes noted that chiefly moue mens mindes to desire these worldly goods: one is the

the loue of wealth, ease, mirth, and pleasure: the second is, the loue of worship, honour and gloze: the third is, the doubtfulnesse and mistrust of wicked and faithlesse men, that are carefull of liuing here in this life.

They be worse that be lately made rich, then they which haue bene rich a great while.

It is a foolish madnesse to thinke that rich men be happy.

He hath riches sufficient that needeth neyther to flatter nor borrow.

The more that a man hath of abundance.

Pithagoras

So much the lesse he hath of assurance.

Suffisance is the castle which keepeth wise men from euill workes.

He is neyther rich, happy, nor wise,

Solon.

That is a bondman to his owne auarice.

Great businesse the heart hath to search for the gods of this world, and great trauaile to come to them: but the greatest dolor without comparison, is at the houre of death to depart and leaue them.

Mar. Aur.

Rich men through excessse and delicious pleasures, are moze foolish and corrupt then any others.

Aristotle.

Rich men had need of many lessons to do well.

Rich men (their affection respected) had neede

Diogenes.

of many precepts and counsailes, both touching their keeping of hospitalitie, and to the exercising also of their bodie with labour, lest they should most corruptly fall with consent into the filthy motions of the body, & other inconueniences, wherof the poore neede no such admonitions.

Treasure by falsehood seeming to augment,

Hermes.

Are euill gotten but worse spent.

Wherefore to be rich, who so doth intend,

Ought truely to winne, and duely to spend.

## The tenth Booke,

Anaxag. Men should liue exceeding quietly, if these two words (mine and thine) were taken away.

Pithagor. Couet not to waxe rich through deceit.  
The time and riches are best bestowed, that are employed about the seruice of God.

Tullius. In thy prosperitie, and when things flow towards thee, (euen at thy will and pleasure,) thou must the more earnestly flye pride, disdainfulnesse, arrogancy, immoderation of backe or belly, incontinency and loosenesse of life.

Spend not too outragiously, nor be too niggardish: so shalt thou neither be needy, nor in bondage to thy riches.

Upon a couetous man riches are lost, and are very pouerty to him: for hee is neither the warmer, the better fed, nor the richer for them,

Diogenes. Rich men without learning are called sheepe with golden fleeces.

Charge not thy selfe with taking of vaine goods, sith thou hast so small assurance of thy life.

Plutarch. The miserable rich person, the more that hee encreaseeth in riches, the more hee diminisheth in friends, and groweth in enemies to his damage.

Friendship is better then riches.

As the townes wherein men labour, waxe alwayes richer and richer, and such as are bent to idlenesse and pleasure decay daily, and come to bitter desolation: so the goods that be gotten by trauaile, study, and diligence, and so kept, shall continue and increase, but that which is euill gotten, or sodainely wonne, shall euen as sodainely vanish away againe.

Socrates. Like as an arrow that lighteth vpon a stone glanceth away, because the stone wanting softnesse yeeldeth not to receiue it: so the riches that  
Fortune

Fortune giueth, not guided with diligence and circumspection, vanisheth away without profit.

The having of riches is not so commodious, Aristotle.  
As the departing from them is grieuous.

A mans riches are no where so well laid by and safely kept, as in the hands of his friends.

Small expences often bled, consume great substance. Seneca

Hee which giueth riches or glozy to a wicked Aristotle.  
man, giueth wine to him that hath a feuer.

As a golden bydle, although it garnish an horse Plato.  
yet maketh him neuer the better: so although riches garnish a man, yet can they not make him good.

Death despiseth all riches and glozy, and rolet Boetius.  
leth both the rich and poore folk together.

Such as trust in their owne strength or riches,  
abuse and blaspheme the name of God, which hath not bene unpunished, nor neuer shall be, in this world, nor in the world to come.

### The summe of all.

*Sith the perfect riches is suffisance,  
He is more rich that's content with pouertie,  
Then he that hath of treasures abundance:  
Which no man may possesse well with suretie.  
Rich is he that can himselfe satisfie  
With fewest things which be both safe and sure,  
There Fortunes gifts are double to endure.*

## The tenth Booke,

### Of Blessednesse, and Misery. Chap. I I I I.

Cicero.

**T**hat man cannot be truely blessed, in whom vertue hath no place.

Those men be truely blessed, whom no feare troubleth, no pensiuenesse consumeth, no carnall concupiscence tormenteth, and those also that are not sone stirred to foolishnesse and gladnesse.

All things truely belonging to blessednesse do chiefly consist in the noble vertue of wisdom.

A man that is wise although he fall into extreame necessitie and pouertie, yet is he very rich, and greatly blessed.

That man which hath strength, beauty, comely personage, nimblenesse of body, and thereunto likewise being added riches, honour, rule, & great glozy of this world: yet if hee with all these be an vnjust, intemperate, and fearefull man, and of no capacitie, he is not truely blessed but most miserable.

That man is worthily counted blessed, to whom nothing can seem so intollerable, as to discourage him: nor nothing so pleasant as proudly to puffe him vp, and make him glorious.

A blessed life consisteth in the knowledge of things, which we doe attaine vnto by searching out the natures of them, and being once obtained, we doe contemne all worldly things, and liue in securitie, which is the quietnesse of the mind, or to be void of vngodly care.

Plato.

Finally, that man is truely blessed, to whom it shall chance, that once comming to old age, he then doe attaine vnto true wisdom, and fasten himselfe in true opinions.

Of

## Of Beginning, and Ending. Chap. V.

**G**od lacketh beginning and ending. Thales.  
The most gracious and mightie begin- Hermes.  
ner is God, which in the beginning created  
the world.

God counsaile is the beginning and end of good Zeno.  
worke.

Begin nothing before thou first call for the  
helpe of God: for God (whose power is in all  
things) giueth most prosperous furtherance and  
finishing of such good acts, as we doe begin in his  
name.

Take good aduiselement before thou begin any Aristotle.  
thing, but when thou hast begun it dispatch it  
quickly.

Begin nothing before thou knowest how to fi-  
nish it.

Take good heed at the beginning to what thou  
granteest, for after one inconuenience another fol-  
loweth.

Before any fact be by man committed, the end  
is first in cogitation, and last of all the fact.

Of smal faults not hindered at the beginning,  
oftentimes spring mightie mischiefes.

Not the beginning of things but the last end, Photion.  
must declare whether the same be well attempted  
or not.

Many things at the beginning are counted good, Pithagor.  
which at the end are knowne to be euill.

The end of casuall things in the world no man  
doth or may know.

To haue made a good beginning, is no small Socrates.  
portion of the worke done.



## The tenth Booke,

In all works the beginning is the chiefest, and the end hardest to attaine.

Plutarch.

Like as a spot ought to be wiped out at first, lest with long tarrying it staine throught, and be worst to be gotten out : so should dissention be remedied at the first, that it grow not vnto hatred.

Aristotle.

Like as the stroke which a man seeth, may be the better receiued and defended : so the mischief which is knowne of before, can do the lesse harme.

Horace.

Stop the beginning, so shalt thou be sure,  
All doubtfull diseases to swage and to cure :  
But if thou be carelesse and suffer them brast,  
Too late commeth pleasure, when all cure is past.

Mar. Aur.

Like as after the night commeth the dewie morning, & after that commeth the bright Sun, and after the Sunne commeth a darke cloud, and after raine commeth faire weather, and after that commeth lightning and thunder, and then againe commeth faire weather : euen so after infancy commeth child-hood, and after child-hood commeth old age, and after old age commeth death, and last of all after death, commeth a fearefull hope of a sure life,

Euery man hath a beginning, a middle and an end.

Plato.

Good respect and consideration to the end of things prelerueth both body and soule.

Pacuius.

When the godly shall haue their full entrance and beginning to euermlasting glory : and make their happie change from mortalitie to immortalitie : and leaue the corruptible dross of this life, for treasures incorruptible : for gold, glory : for liuer, solace without end : for vaine apparrell, robes royall : for earthly houses, eternall palaces :  
mirth

mirth without measure, pleasure without pain,  
 and felicitie endlesse : then also shall the end of the  
 wicked be most lamentable : then shall hastily  
 come vpon them their iust reward of vengeance :  
 then shall they with the end of this worlds vaine  
 felicitie enter into eternall damnation and misery,  
 then shall they cry, woe, woe, with endlesse hor-  
 rour, for their carelesse life, and worldly securitie.

The summe of all.

*God that is most glorious, was th' almightie beginner  
 Of all that in heauen or in earth haue their being :  
 Which was without beginning, he is th' onely helper,  
 And furtherer of good workes to come to good ending.  
 Without counsell and aduisement begin not any thing:  
 But consider well the end and waigh discretely,  
 What happily preserveth both soule and body.*

# THE ELEVENTH BOOKE:

## Cap. I.

### Of the Precepts of the Wise.



Haue in this Booke (which I diuided into two parts) put together the pzecepts & Prouerbs of moztall philosophy, and those both of the pithiest and briezest that I thought meet. Because I would haue them better waighed and remembred, but specially put in practise: for the following of one good saying, is better then the learning of a thousand.

Solon.

**W**orship God.  
Reuerence thy father and mother.  
Help thy friend.  
Hate no man. Maintaine truth.  
Swear not. Obay the lawes.  
Thinke that which is good.  
Moderate thine anger. Praise Vertue.  
Persecute the euill with extream hate.  
Honour thy King. Try thy friends.  
Be the selfe same that thou pretendest.  
Abstaine from vice. Loue peace.  
Desire honour and glozy for vertue.  
Take heed to thy selfe, and be circumspect.

Thales.

Deserue

Deserue praise of euery body.

Cast whisperers and tale-bearers out of thy company.

Take in good woꝛth whatsoeuer chanceth.

Be not high minded. Judge iustly.

Be carefull foꝛ thy household.

Read ouer good Bookes.

Doe good to good people.

Cleo.

Refraine from foule language.

Bring vp in learning thy chyldꝛen that thou louest best.

Be not suspitious noꝛ tealous.

Vanquish thy parents with sufferance.

Remember them which haue done thee good, and foꝛget not their benefitts.

Despise not thine vnderlings.

Desire not other mens goods.

Runne not headlong into doubtfull matters.

Kepe thy friends goods as safe as thou wouldest thine owne.

Doe not that to another, which thou thy selfe hast.

Threaten no body, foꝛ that is womanlike.

Be readier to goe to thy friend in tyme of his misery, then of his prosperitie.

Beare no malice.

Use temperance. Fly filthy things.

Chilon.

Get thy goods iustly. Lose no time.

Use Wisedome. Please the most.

Be well mannered. Suspect nothing.

Hate slander. Be not importunate.

Let not thy tongue runne before thy wit.

Proue not that which thou maist not atchieue.

Loue as if thou wouldest hate, and hate as thou wouldest loue shortly after.

Please

## The eleuent Booke,

Please euery body. Hate violence.  
Periander. Be alwayes one to thy friend, as well in aduersitie, as in prosperitie.  
Performe whatsoeuer thou promisest.  
Kepe close thy misfortune, lest thine enimie reioyce at it.  
Sticke to the truth. Abstaine from vice.  
Doe that which is rightfull and iust.  
Giue place to thy betters and to thine elders.  
Abstaine from swearing. Follow vertue.  
Moderate thy lusts and affections.  
Praise honest things. Hate debate.  
Be mercifull to the penitent.  
Instruct thy children. Requite benefits.  
Enhaunt wise mens company.  
Esteeme greatly good men. Fly rebuke.  
Heare that which vnto thee belongeth.  
Be enuious to no man. Answer aptly.  
Doe nothing that may repent thee.  
Honour them that haue deserued honour.  
Be fayre spoken. Feare the officers.  
Maintaine concord. Flatter not.  
When thou dost amisse, take better counsaile.  
Trust not to the time. Hope well.  
Be seruiceable to euery body.  
Take good heed to thy selfe.  
Reuerence thine elders with obedience.  
Fight and dye for thy country.  
Mourne not for euery thing, for that will shorten thy life.  
Get a witty woman to thy wife, and she shal bring thee forth wise children.  
Liue and hope, as if thou shouldest die immediately.  
Spare as though thou wert immortall.

Hate

Hate pride and baine glory.

Swell not in wealth. Seale vp secrets.

Carry alwayes for a conuenient time.

Giue liberally for thy profit.

Doe no man wrong. Auoid griefe.

Mooke not the dead. Use thy friends.

Giue blamelesse counsaile, and comfort thy Bias friends.

Behold thy selfe in a looking glasse, and if thou appeare beautifull, doe such things as become thy beauty: but if thou seeme foule, then reforme with good manners the beauty that thy face lacketh.

Talke no euill of God, but search diligently to know what he is.

Hearre much, but speake little.

First vnderstand, then speake.

Praise not the vnworthie because of his riches.

Get by perswasion, and not by violence.

Get thee sobernesse in thy youth, and wisdom in thine age.

Tell not abroad what thou intendest to doe: for Plutarch. if thou speed not, thou shalt be mocked.

Pay thy debts. Reuile not thy friend.

Rule thy wife. Be not sloathfull.

If thy fellow hurt thee in small things, suffer it, and be as bold with him.

Take not thine enimie for thy friend, nor thy friend for thine enimie.

Be not iudge betwene thy friends.

Striue not with thy father and mother, though thou saist the truth.

Reioyce not at any mans misfortune.

Hermes.

Let thy minde rule thy tongue.

Be obedient to the law. Heare gladly.

Attempt

## The eleuent Booke,

Attempt nothing aboue thy strength.  
Be not hasty to speake, nor slow to heare.  
Wish not the things, which thou maist not obtaine.

Above and before all things worship God.  
Reuerence thine elders.

Refraine thy lusts. Breake vp hatred.  
Be obedient vnto thy King, and worship those  
that be in authoritie vnder him.

Loue God and truth, and so shalt thou saue thy  
soule.

Enuy not though an euil man prosper, for surely  
his end shall not be good.

Be satisfied with little, and it will increase and  
multiply.

Trust not to the time, for it deceiueth sodainely  
them that trust therein.

Alpzaide no man with misery.

Warry thy match.

Take good aduiselement or thou begin any thing,  
but when thou hast begun dispatch it quickly.

Plutarch.

Before thou goe from home, deuise with thy self  
what thou wilt doe abroad: and when thou art  
come home againe, remember what thou hast done  
abroad.

Philotas.

Neither flatter nor hide thy wisdom before  
strangers.

Be not proud in prosperitie, neither despayre in  
aduersitie.

In prosperitie beware, and in aduersitie hope  
for better fortune.

Learn by others mens vices, how filthy thine  
owne are.

Do not that thy selfe, which thou dispraisest  
in another.

Couet

Aristotle.

Couet not to waxe rich thzough deceit.

Loke what thanks thou rendzest to thy Parents, and loke for the like againe of thy childezen.

Rule not except thou hast first learned to obay.

Yeld vnto reason. Flye euill company.

Slander not them that be dead.

Prepare thee such riches, as when the ship is broken, may swim and escape with their maister.

Learne such things while thou art a childe, as Plato, may profit thee when thou art a man.

Endeauour thy selfe to doe so well, that others may enuy thee therefore.

Spend not too outragiously, nor be too niggardish: so shalt thou neither be needy, nor in bondage to thy riches.

Be patient in tribulation, & giue no man cause to speake euill of thee. Hermes.

Loke wel to the safeguard of thine owne body.

Know thy selfe, so shalt no flatterer beguile thee. Seneca.

Be vertuous and liberall, so shalt thou eyther stop the slanderers mouth, or else the eares of them that heare them.

Meddle not with that wherewith thou hast Xeno. nought to doe.

If thou hast well done, thanke God: if otherwise repent and aske him forgiveness.

Desire God at the beginning of thy works, that thou maist by his helpe bring them to a good conclusion.

Walke not in the way of hatred.

Doe not that thou wouldest, but what thou shouldest. Aristotle.

Praise not a man except he be praise worthy.

If thou wilt correct any man, doe it rather with gentlenesse, then with violent extremities.

Use



## The cleuenth Booke.

Socrates.

Use measure in all things,

When thou talkest with a stranger, be not too full of communication, till thou knowest whether he be better learned then thou, and if thou be not, speake thou the boldier, else be quiet and learne of him.

Give thy wife no power ouer thee, for if thou suffer her to day to tread vpon thy foot, she will to morrow tread vpon thy head.

Fixe thy will to doe iustly, and see thou sweare not.

Aristotle.

Haunt not too much thy friends house, for that engendzeth no great loue : nor be too long from thence, for that ingendzeth hate, but vse a meane in all things.

Socrates.

Trouble not thy selfe with worldly carefulnes, but resemble the Birds of the ayre, which in the morning seeke their foode but onely for that day.

Doubt them whom thou knowest, and trust not them whom thou knowest not.

Plato.

Wander not by night, nor by darke.

Labour not to enforme him, that is without reason, for so shalt thou make him thine enimie.

Use not womens company, except necessitie compell thee.

Esteeme him as much that teacheth thee one word of wisdome, as if he gaue thee gold.

Seneca.

Sweare not for any manner of aduantage.

Affirme nothing before thou knowest how to finish it.

Be not hasty, angry, nor wrathfull, for they be the conditions of a fowle.

Refraine from vice, for vertue is a precious garment.

Measure

Measure thy pathes, and goe the right way, so shalt thou goe safely.

Refraine from couetousnesse, and thine estate shall prosper.

Use Justice, and thou shalt be both beloued and feared.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemie.

Take heed to the meate that a iealous woman giueth thee. Hermes.

Let neither thy beauty, thy yout, nor thy health deceiue thee.

Break not the lawes that are made for the wealth of the country.

Apply thy minde to vertue, and thou shalt be saved.

Praise nothing that is not commendable : nor dispraise any thing that is praise worthy.

Trauaile not much for that which will lightly Plato. perish.

Ensee the vertues of thy good ancestours.

Array thy selfe with iustice, and cloth thee with chastitie : so shalt thou be happy, and thy works prosper. Seneca.

Enforce thy selfe to get wisdom and science, by which thou maist direct both thy Soule and body.

Endeavour thy selfe to keepe the law, that God may be pleased with thee. Pithagor.

Couet not thy friends riches, lest thou be despised therefore.

Reproue not a man in his wrath, for then thou maist not rule him. Hermes.

Reioyce not at another mans misfortune, but take heed by him that the like chance not to thee.

Stablish

## The eleuenth Booke,

Stablish thy wit both on the right hand, and on the left, and thou shalt be free.

Socrates. Giue to the good, and he will requite it, but giue to the euill disposed and hee will aske moze.

Be not slack to recompence them that haue done for thee.

Thinke first, then speake, and last fulfill.

Accustome not thy selfe to be sodainely moued, for it will turne to thy displeasure.

Pithagor. If thou intendest to doe any good, tarry not till to morrow, for thou knowst not what may chance thee this night.

Aristotle. If thou feelest thy selfe moze true to thy king then many other, and hast also lesse wages of him then they, yet complain not, for thine will continue and so will not theirs.

Diogenes. If any man enuy thee, or say euill of thee, set not thereby, and thou shalt disappoint him of his purpose.

Forget not to giue thanks to them that instruct thee in learning, nor challenge to thy selfe the praise of other mens inuentions.

Socrates. Loue all men, and be subiect to all lawes, but obey God moze then men.

Plato. If thou wilt be counted valiant, let neither chance nor grieve ouercome thee.

Giue good eare to the aged, for he can teach thee of thy life to come.

Flye lecherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Aristotle. Let no couetous man haue any rule ouer thee, nor yeeld thy selfe subiect to couetousnesse: for the couetous man will defraud thee of thy goods, and  
couetousnesse

couetousnesse will defraud thee of thy soule.

Receiue not the gifts that an euill disposed man doth proffer.

Be sober and chaste among yong folks, that they Plato, may learne of thee, and among old that thou maist learne of them.

Order thy wife as thou wouldst thy kniffolk. Seneca.

Apply thy selfe so now in vertue, that in the Plato, time to come thou maist therfore be praised.

Thinke that the weakest of thine enemies is stronger then thou.

Be not ashamed to doe iustice, for all that is done without it is tyranny.

Fortifie thy soule with good workes, and flye from couetousnesse.

If thou entendest not to doe good, yet at least refraine from doing euill.

Giue not thy selfe much to pleasure and ease, for Aristotle, if thou blest thy selfe thereto, thou shalt not be able to sustaine the aduersitie that may afterwards chance to thee.

Endeavour thy selfe in thy youth to learne, though it be painefull: for it is lesse paine for a man to learne in his youth, then in his age to be vnlearned.

When thou art weary of study, sport thy selfe with reading of good stozies.

Couet not to haue thy businesse hastily done, but rather desire that it may be well done.

Reioyce without great laughter.

Desire not to be wise in words but in works: for wisdom of words wasteth with the world, but works wrought by wisdom, increase into the world to come.

If thou doubttest of any thing, aske counsaile

## The eleuenth Booke,

of wise men : and be not angrey although they re-  
proue thee.

Worship good men, so shalt thou obtaine the  
peoples fauour.

Diogenes. Keepe no company with him that knoweth not  
himselfe.

Be not like the Boulter that casteth out the  
flower and keepeth in the bran.

Commit the gouernance of people neyther to  
a childe, nor a foole, nor a couetous, nor vnto  
any hasty person, that is desirous of reuenge-  
ment.

Plato. If thou desirest to be good, endeavour thy selfe  
to learne to know, and to follow truth: for he that  
is ignozant therein, and will not learne, cannot be  
good.

Aristotle. Keepe a measure in thy communication : for if  
thou be too brief, thou shalt not be wel vnderstand:  
and if thou be too long, thou shalt not be well born  
in minde.

To him that is full of questions, giue no an-  
swere at all.

Pithagor. Use examples that such as thou teachest may  
vnderstand thee the better.

Aristotle. Reason not with him that will deny the prin-  
cipall truths.

Take good heed at the beginning to what thou  
granteest: for after one inconuenience another fol-  
loweth.

Seneca. If thou desirest to haue delight without sorrow,  
apply thy minde to study wisdom.

Marry a young maide, that thou maist teach  
her good manners.

Keepe company with them that may make thee  
better.

Be bound vnto wisdome, that thou maist obtaine the true libertie.

Loue if thou wilt be loued.

So talke with men, as if God saw thee.

So talke with God, as if men heard thee.

Feare followeth hope, wherefore if thou wilt not feare, hope not.

Desire not to dwell nigh a rich man, for that will make thee couetous.

Eschew anger, though not for wisdomes sake, yet for bodily health.

If thou desirest to be quiet minded, thou must either be a poore man in dede, or else like a poore man.

Take no thought to liue long, but to liue wel.

Forasmuch as thou art not certaine in what place death abideth thee, be thou ready prepared in each place to meete him.

Praise a man for that which may neyther be giuen him, nor taken away from him: which is not his faire house, his goodly garments, nor his great household, but his wit and perfect reason.

Labour not for a great number of booke, but for the goodnesse of them.

Use thine eares more then thy tongue.

Desire nothing, that thou wouldest deny if it were asked thee.

Whatsoeuer thou wilt speake, before thou Seneca, shew it to another, shew it secretly to thy selfe.

Whatsoeuer thou wilt haue kept secret, shew it vnto no body.

Search forth the cause of euery deed.

Let not thy thoughts depart from the truth.

Promise with consideration, & performe faithfully.

The eleuent Booke,

Praise little, but dispraise lesse.

Let not the authoritie of the speaker perswade thee, nor regard thou his person that speaketh, but marke well what it is that is spoken.

Performe more fully then thou hast promised.

Such things as thou hast, vse as thine owne, and keepe them not as if they were another bodys.

Be gentle and louing to euery body, flatter none, be familiar with few, be indifferent and equall towards euery man, be slow to wrath, swift to mercy and pittie, be constant and patient in aduersitie, and in prosperitie wary and lowly.

Worship gentlenesse, hate all cruelty.

Fly and eschew thine owne vices, and be not curious to search out other mens.

Be not busie to vphaid men with their faults, for so shalt thou be hated of euery body.

Sometime among earnest things, vse merry conceits, but measurably.

Liue with thine vnderlings, as thou wouldest thy betters should liue with thee, and doe to all men, as thou wouldest be done by.

Thinke not thy selfe to be that which thou art not, nor seeme greater then thou art indeed.

Thinke all things may be suffered saue filthinesse and vice.

Eate rather for hunger, then for pleasure and delight.

Be apt to learne wisdom, and diligent to teach it.

Be merry without laughter.

Anachar.

Charme thy tongue, thy belly, and thy priuities.

Thou shalt be loued of God, if thou doe good to all men, and hurt no body.

Belaeue

Belæue not him that saith he loueth truth, and followeth it not.

See that thy gifts be according to thine abilitie: Solon.  
for if they be too big, thou shalt be thought a wast-  
ster : and againe, if they be too small, thou shalt be  
thought a niggard.

Let thy gifts be such as he to whom thou gi-  
uest them doth delight in.

Giue no vaine and vnmeet gifts, as armour to Seneca.  
women, bookes to plowmen, or nets to a student.

Giue to the needy, yet so that thou need not thy  
selfe.

Succour them that perish, yet so that thou thy  
selfe perish not thereby.

If thou bestowest a benefit, keep it secret: but  
if thou receivest any publish it abroad.

Speake not to him that will not heare, for so  
thou shalt but vex him.

Giue at the first asking, for it is not freely giuen  
that is often craued.

Boast not thy selfe of that which is another  
mans.

Blame not nature, for shee doth for euery man  
alike.

If thou wilt praise any man because he is a  
gentleman, praise his parents also : if thou prayse  
him for his riches, that appertaineth to Fortune:  
if for his strength, remember that sicknesse will  
make him weake : if for swiftnesse of foot, remem-  
ber that age will take it away : if for his beautie,  
it will soone vanish. But if thou wilt praise him  
for manners and learning, then praise thou him  
as much as appertaineth to man, for that is his  
owne, which neither commeth by heritage, nor al-  
tereth with fortune or age, but is alwayes one.



## The eleuenth Booke,

Socrates.

Flye the company of a lyer : but if thou must needes keepe company with him, beware that in any case thou belieue him not.

Giue part of thy goods to the needy, so shall God increase them.

Sow good works, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deeds, lest thine euill be also laid to thy charge.

Company not with him, that knoweth not himselfe.

Be not ashamed to heare the truth, of whomsoeuer it be : for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

If thou hast not so much power as to re-  
fraine thine ire, yet dissemble it, and keepe it secret,  
and so by little and little forget it.

Pithagor.

Honour wisdom and deny it not to them that would learne it, but shew it not to them that dis-  
praise it.

Sow not the sea fields.

Isocrates.

Giue not too light credence to a mans words,  
nor laugh thou them to scorn : for the one is the  
propertie of a foole, and the other the condition of  
a mad man.

Thinke not such things honest to be spoken,  
that are filthy to be done.

Accustome not thy selfe to be heauy and sad, for  
if thou dost, thou shalt be thought fierce : yet be  
thoughtfull, for that is a token of a prudent  
man.

So doe all things, as if euery man should know  
them, yet keepe them close a while, and at length  
discouer them.

Learn diligently the goodnesse that is taught  
thee:

thee: it is as great a shame for a man not to learn the good doctrine that is taught him, as to refuse a gift proffered him of a friend.

Let it not grieue thee to take paines to goe to learne of a cunning man: for it were great shame for young men not to trauaile a little by land to increase their knowledge, since merchants saile so far by sea to augment their riches.

Be gentle in thy behauiour, and familiar in communication: for it belongeth to gentlenesse to salute gladly them that we meete, and in familiaritie to talke gently and friendly with them.

Behaue thy selfe gently to euery body, so shalt thou make the good thy friends, and keepe the bad from being thine enemies.

Use thy selfe to labour by thine owne accoord, that if it chance thee to be compelled thereto, thou maist the better away with it.

Performe thy promise as iustly as thou wouldest pay thy debts: for a man ought to be more faithfull then his oath.

For two causes if thou be constrained, thou maist sweare, as to discharge thy selfe from any great offence, or to saue chiefe friends from great danger. But for money thou shalt not sweare any oath: for if thou dost, thou shalt of some be thought forsworne, and of others to be desirous of money.

Thinke it a great shame to be ouercome with thy friends benefites, and with the iniury of thine enemies.

Allow them for thy friends, that be as glad for thy prosperitie, as they seeme sorrowfull for thy misfortune: for there be many that lament a mans misery, that would enuie to see him prosper.

## The eleuenth Booke,

If thou dost good to the euill, it shall happen to thee, as it doth to them that feed other mens dogs, which bark as well at their feeder as at any other stranger.

Pithagor. Doe not such things thy selfe as thou wouldest dispraise in another.

Enforce thy selfe to refraine thine euill lusts, and follow the good : for the good mortifieth and destroyeth the euill.

Speak alwayes of God, and God will alwayes put good words in thy mouth.

Socrates. Set thine owne works alwayes befoze thine eyes, and cast other mens behinde thy backe.

Fixe not thy minde vpon worldly pleasure, nor trust to the world, for it deceiueth all that put their trust therein.

We content with little, and couet not another mans goods.

We sober in thy liuing, and replenish thine heart with wisdom.

Dread God, and keepe thy selfe from vain glory.

Mooke not another man for his misery, but take heed by him how to auoid the like misfortune.

Let no man perswade thee by flattery to doe any euill, nor to beleue other wise of thy selfe then thou art indeed.

Receiue patiently the words of correction, although they seeme grieuous.

Hermes. Feare the vengeance of God as much as thou maist, and consider the greatnesse of his puissance and might.

Beware of spies and tale-bearers.

Socrates. Tell nothing to him that will not beleue thee, nor demand any thing which thou knowest will not be granted.

Feare

Feare God aboue all things, for that is rightfull and profitable: and so order thy selfe, that thy thoughts and words be alwayes of him: for speaking & thinking of God surmounts so much all other words and thoughts, as God himselfe surmounteth all other creatures, and therefore men ought to obey him, though they should be constrained to the contrary.

Make thy prayers perfect in the sight of God, for prayer is like a ship in the sea, which if it be good, saueeth all therein, but if it be nought, suffereth them to perish.

Pray not to God to giue thee sufficient, for that Plutarch. he will giue to each man vnasked: but pray that thou maist be contented and satisfied with that which he giueth thee.

Believe not him that telleth thee a lye by another body, for he will in like manner make a lye of thee to another man.

If thou desire to be beloued of euery body, salute each man gladly, be liberall in giuing, and thankfull in receiuing. Forget thine anger lightly, and desire not to be reuenged.

If thou desirest to continue long with another man, strue to instruct him well in good manners.

Take well to thy selfe, that the reyne of thy youth, and libertie of thine high estate cause thee not to commit vice. Mar. Aur.

It is a point of great folly, well to know other men, and not to know himselfe.

Be not proud in wisdom, in strength, nor in riches: it is one God that is wise, puissant, and full of felicitie.

Trust rather in wisdom and prowesse, then Alex. Sea. in

## The eleuenth Booke,

in vnstable fortune. And desire victorie for renowne and honour, rather then for money and corrupt treasure.

Tholom.

Arfaldes.

Neuer open thy gates to flatterers and dissemblers, nor listen with thine eares to murmurers. Neuer chuse a rich tirant, nor abhorre the poore iust man. Neuer deny iustice to a poore man for his pouertie, nor pardon a rich man for his great riches. Neuer giue for reward, nor doe good for affection, nor giue correction only for punishment. Neuer leaue wickednesse vnbastised, nor goodnes without reward. Neuer deny iustice to them that demand it, nor mercy to them that desire it. Neuer correct for anger, nor promise rewards in thy mirth. Neuer commit euill for malice, nor villany for auarice. Labour alwayes to be beloued of them that be good, and to be dreaded and feared of them that be euill. Finally, be thou fauourable vnto the poore, who can doe but little, and thou shalt be fauoured of **G D D** who is able to doe much.

When thou arisest in the morning determine so to passe the day following, as though at night a graue should be thy bed.

Let the feeding and apparrelling of the body, be altogether referred to health and strength, and not to voluptuousnesse.

If we will consider what an excellency and dignitie there is in our nature, we shall quickly perceiue how foule a thing it is to overflow in riot, and to liue deliciously and wantonly: and on the contrary, how honest a thing it is to lead our liues warily, chastly, and soberly.

Riot to euery age is reprochfull, but for an old man most shamefull,

At

At thy downe lying and byrissing, at thy sport-  
ing, eating, and banquetting, be mindefull of God, Mar. Aur.  
be thankfull vnto him and remember his benefits  
not onely towards thy selfe, but also towards all  
mankinde, euen throughout all the world.

And what so euer thou takest in hand, thinke Seneca.  
with thy selfe that befoze thou end it, death may  
suppresse thee.

He that will haue gloze in this life, and after Plato.  
death, be beloued of many, and feared of all, let  
him be vertuous in doing good woꝝks, and decelue  
no man with baine woꝝds.

Prouerbs and sayings of the Wise. Chap. II.

**T**he euils to come, may with wisdome and Pontanus.  
knowledge be banquished and eschewed.

That citie is safe whose dignities are well  
bestowed.

Bzibery vsed in a citie, engendzeth euill man-  
ners, by meanes whereof both faith and friendship  
are little set by.

A good Citie should care moze for vertue then  
for people.

The weale publike in the estimation thereof, Alex. Sen.  
ought to be pꝛeferred befoze the materiall citie, as  
much as the life of men, and the renowne of vertue  
be of moze value then the stones & timber, where-  
with the wals and houses are buildd.

A Citie is not a place buildd with houses, What a  
and enuironed with wals, but it is a company Citie is.  
which haue sufficient liuing, and is gathered to-  
gether to liue well to the example of others. And  
therefoze the assembly of vertuous people, and the  
wealth of the Citie maketh the Citie.

The

The eleuenth Booke,

Mar. Aur. The great cities full of good inhabitants ought to be praised, and not the great buildings.

He is not to be counted strong that cannot away with labour.

Rest must needs be pleasant, for it is the medicine of all the diseases that are in labour.

Ouid. That thing cannot long endure, that wanteth his naturall kinde of rest.

As the body being alwayes oppressed with labour, looeth his strength and so perisheth: so doth the minde of man, oppressed with cares and pleasures of this world, looeth the force, lust, and desire which she had, to the rest of eternall life to come.

It is a signe of a mightie & noble courage, to set little by great and mighty things.

Mar. Aur. Though every new chance causeth presently new thoughts, yet thereby commeth more cause of stedfastnesse in the time to come.

Seneca. He is very balliant, who neuer reioyceth much, nor sorroweth out of measure.

Plato. That which a man hath accustomed long time, seemeth pleasant, although indeed it be painefull.

It is as difficult to breake custome long used, as to change or alter nature.

Custome is as it were another nature.

Manners are more requisite in a childe, then playing vpon instruments, or any other kinde of vaine pleasures.

Aristotle. Man is the measure of all things.

Excesse either hurteth or profiteth nothing.

Musicke is good to refresh the minde, to passe the time, and to helpe pronounciation, and therefore of children ought to be learned.

When

When a man doubteth of doubtfull things, & is assured of them that be euident, it is a signe of god vnderstanding.

Much running maketh great wearinesse.

Plato.

He findeth fetters that findeth benefits.

Mar. Aur.

Our custome is to receiue forthwith and me-  
rily, and to giue slowly, with euill will and repen-  
tance.

He is as much a thiefe that robbeth priuily, as  
he that stealeth openly.

Such as be bozne deafe and blinde haue their  
inward parts the more perfect.

There is no greater victoꝝ then for a man to  
banquish himselfe.

He that neglecteth wife and childꝝen, depꝛiue-  
th himselfe of immortalitie.

When should rather be drawne by the eares, then  
by the cloaks, that is, by perswasion, and not by  
violence.

Chilon.

Where sensualitie raigneth, reason taketh no  
place.

Peace and concoꝝd cannot long time endure a-  
mong those who know not to whom honour and  
reuerence is due: for whereas all men be like,  
there is neither wealth noꝝ vertue, but contention  
and hatred, the ground of all miseries there raign-  
eth.

Iustinus.

Of all things in this life pertaining to mans  
commoditie, of what nature oꝝ condition so euer  
they be, none is more excellent and worthy to be  
had in estimation and honour, then the vertue of  
peace, which of all men ought to be commended  
and sought for.

Alex. Scu.

The great signe and strong pillar of peace is to  
put away the perturbers of peace.

¶



## The eleuent Booke,

A Title cannot prosper, when an Ore is solde  
for lesse then a Fish.

Much babling is a signe of small knowledge,  
He that helpeth the euill hurteth the good.

Hope of reward maketh paine seeme pleasant.  
Experience is a good chastisement.

Demosth. It is better to seeke and not to finde, then to  
finde and not to profit.

He hath helps in aduersitie, that lendeth in  
prosperitie.

Little things by concoꝝd increaseth, and great  
things by discoꝝd decreaseth.

Alex. Seu. Without harmony nothing is seemly or plea-  
sant, and by concoꝝd or discoꝝd publike weales do  
stand or fall.

A mans life doth neuer retorne thether againe,  
from whence it departed.

As life once lost neuer turneth: so if a man  
lose once his fidelitie and credit, he shall neuer get  
it againe.

Beare hard things, that thou maist beare easie  
things the lighter.

Beare incommoditie to the extent thou maist  
carry away commoditie.

A graue minde hath no wauering sentence.

He is happy whom other mens perils maketh  
wary.

Hermes. A foole knoweth the thing done: but a wise man  
considereth things befoze they come to passe.

Tullius. A discommoditie well couched ought not to be  
stirred.

In deæds done threë things are to be noted, first,  
in acknowledging things well done, not onely to  
reioyce in them, but also to follow them: the se-  
cond is in sad things and heauy to be sad and  
soꝝry

fozre foz them: the third is, in peruerse acts to beware and eschew them.

Dissemble with dissemblers, if singlenesse will Xenoph.  
not take place.

There is an alteration of all things.

There is nothing among men perpetuall, noz Salust.  
nothing stable, but all things passe and repasse,  
euer like vnto the ebbing and flowing of the sea.

The law which commandeth to be bozne and  
to dye is generall.

Counterfetted things will soone returne to  
their owne nature.

Diuers conditions can neuer ioyne hearts in Alex. Scu.  
a feruent affection.

Riotous liuing and praise cannot be coupled  
together.

The end of a riotous liuer and prodigall spender  
is commonly beggery.

He that looketh foz profit, must not flye from  
labour.

Continuance of time begetteth prudence. Aristode.

Leasure keepeth vs that we do nothing rashly.

When that thing cannot be done which thou  
wouldest, seeke and compasse that thou knowest  
may be brought to passe.

Dig not fire with a sword, labour not in batne, Pithagor.  
noz goe about the thing which in no wise can be  
brought to passe.

Cleane keeping of the body (delicate nicenesse of  
meates and drinks laid apart) doth greatly both  
maintaine the health of the body, and much com-  
fzrt the wit.

The fairest body is nothing else but a dunghill Tullius.  
couered in white and purple.

Refuse the familiaritie and acquaintance of  
him

## The eleuenth Booke,

him whose company thou seest honest men eschew.

Periander.

Nothing is profitable that is not honest.

Time is the most precious and costly thing that can be spent.

Time is glorious to him that gloriously spendeth it, but that time is accursed that is wickedly spent and passed ouer in sluggish ignorance without any profit.

It auaileth much to all estates, and specially to Princes, and such as be in authoritie, to reade Histories, wherein they may learne to beware, foresee, and auoid all such inconueniences as they shall there read, and vnderstand oftentimes to chance in such Common-wealths, as are viciously and corruptly gouerned: for the same chances will happen in their common-wealths, if they be in like manner corruptly gouerned, albeit the persons be changed.

Thucidi.

Histories are treasures which ought neuer to be out of our hands: that being thereby aided, we may the more commodiously and with speede handle the like businesses and chances in the Common-wealth: forasmuch as the like chances oftentimes happen.

Examples are to be found in Histories conuenient for euery man priuately in his degree: as the obedience of subiects due vnto Magistrates, and such as be in authoritie: and that they neuer escaped unpunished, who disobayed and rebelled against them.

Alex. Seu.

As in euery Art patternes are giuen to be followed: euen so in Histories are painted before our eyes the examples of all kindes of Vertues.

Whiles power with pleasures getteth great acquaintance

acquaintance, vertue is vnknowne and in the court friendlesse.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile that he ought to be despised.

Many labour to deliuer themselves from contempt, but there be moe that study to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, murmuring at Justice, grudging at labours, desirous of pleasures, and ingratefull for benefitts. If a man be familiar and homely with them, hee shall alwayes finde them churlish and sturdy. If hee doe change his cōpy, and become towards them more strange of countenance, more rare in speaking, more slow in pardoning, or more quick in reuenging, they without waiving their due desert, or confessing their beastly folly, swell by in pride, kindle disdaine, stirre by strifes, awake mischiefes, and in such wise worke their intent, that in the end (by due Justice) they themselves sustaine the griefe of that by which most maliciously and beastlily they sought for to disquiet others,

Where there is suspition, there the life is vnseneca. pleasant.

With great perill is that kept, that is desired of many.

Their liues be nought, who thinke they shall liue euer.

There is but one way to goe surely, that is, for a man to set little by worldly things, and to hold himselfe onely sufficiently contented with honesty.

A a

There

## The eleuent Booke,

There is no grieſe in lacking, but where there is inordinate deſire in hauing.

Tullius.

Ambition and ſtriving for worldly honour and promotion, is a very miſerable thing, ſhort of continuance and haſteth an euill end.

The eye cannot offend, if the minde would rule the eye.

Mar. Aur.

Euery lightneſſe done in youth, beareth down a loope of the defence of our life.

When the vicious man is laid in his graue, his wickedneſſe is ended, and he cannot be corrected.

He deſerueth great chaſtiſement, that with fearful hardineſſe (as a ſoule) putteth himſelfe into high and difficult things, with haſty and ſodaine counſaile.

He ſeldome periſheth by falling, that before feareth to fall.

A good Captaine ordereth his men better by keeping them from doing euill, then by grieuous and ſore chaſtiſement.

Tullius.

In a Captaine or leader of an army, there ought to be theſe foure things: that is, knowledge in warre, valiantneſſe, authoritie and worldly wealth.

Fame cannot profit the wicked, nor infamie hurt the good.

Pitholo.

A good fame euen in darkneſſe loſeth not her beauty and renowne.

Infamy alwayes inſueth arrogancy.

Danger commeth ſoneſt, when it is the leaſt thought vpon.

Val. Max.

There is no end appointed vnto the ſtudy of wiſedome in this world, for life and it muſt end together.

There

There are two things that alwayes ought to be in a mans remembrance during his life: that is to say, how he may thinke well, and how he may doe well. Quin. Cu.

They that trust much to their friends know not how shortly teares be dyed by.

Good debtors oftentimes spared, become euill payers, and small iniuries oftentimes pardoned: maketh of neighbours pernicious enemies. Alex. Scu.

The deepnesse of good wils ought to be won with the deepnesse of the heart, some with gifts, some with words, some with promises, and some with fauours. Thales.

Vaine men with vaine words shew and declare their vaine pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden.

Man can better suffer to be denied then to be deceived. Seneca.

Doctrine is of such puissance, that in good men it is an armour to vertue: but to vicious and corrupt persons a spur to doe mischief. Galatius.

Contention, emulation, back biting, and vaine desire of gloze must be eschewed.

That man ought to be reputed good, that is alway well occupied, and the idle man without further inquiry ought to be condemned as nought.

It is an unfallible rule, that he that is giuen to exercises is a vertuous man, and he that is giuen to loytering and idlenesse, is a vicious person.

No man of what condition soeuer he be, except he haue some one thing or other in ordinary exercise, shall haue his body lusty and his spirit quick, but shall be cloyed in all things, and wander from streete to streete like a vagabond.

## The eleuent Booke,

Tullius.

As a corne field be it neuer so fertile, will not be fruitfull except it be tilled, no moze will a wit be ready be it neuer so prompt, except it be exercised.

A good minde neuer assenteth or lendeth his seruice to him that erreth from the path-way of good manners.

He that hath good hands, must needs haue good customes.

All things that are desired of men are attained by trauaile, sustained with thought, and parted from them with much griefe and disquietnesse of minde.

Tullius.

We are not so brought vp by nature, that we should seeme to be made for mirth and solace, but rather for grauitie, or some serious or waightie studies.

Alex. Seu.

Where a man in a common wealth hath many matters of sundry effects to order, it fareth with him as it doth with a mans stomacke: for the stomacke receiueth meates diuerse in qualities and effects, which altogether cannot be by one mans nature, duely concocted and digested.

He that is perfectly wise, sporteth in this world with trauailes, and in trauailing in booke is his rest.

The moze thou transportest thy selfe for things corporall and earthly vnto things celestiaall and heauenly, the moze perfect and godly life shalt thou lead.

Badlylly workes be vnsauory, except thou haue sauce from the heart.

He is a double offender, which taketh the name of God in vaine, and deceiueth his neighbour.

The

The punishment of perurie, by Gods law is Tallius. death, by mans law perpetuall infamy.

The practise of vsury is vtterly repugnant against all humanitie, charitie, and naturall beneuolence, which ought to be among people that doe liue in mutual concoꝝd: but most specially among them which liue vnder one obedience, and vnder one law or policie.

Gainie with an euill name is damage and losse.

There is no greater paine, then when the heart is kept backe from that which it longeth soze to haue.

Prefer damage before filthy lucre.

After the vnlawfull winning of fathers, there followeth a iust losse to their childzen.

A false and bybzaiding reproch, is a malicious Mar. Aur. lie.

The heyes mourning is vnder a visour a laughing, for he bewayleth the death of his ancestors in outward semblance, but inwardly hee laugheth.

The outward things which the eye of man onely beholdeth, are but weake and vncertaine tokens of the inward secrets.

Such as procure and priuily seeke the death Iustinus. of man, the law punisheth moze cruelly.

Nothing auaieth the malice of tyrants against Alez. Scu. innocents and good men, where the almighty God will not haue them perish.

It is oftentimes proued that they who desire the destruction of others, procure their owne death.

Tiranny in Princes ought euer to be had in extreame detestation.

If thou maist not cleerely escape out of perill,



## The eleuenth Booke,

choſe rather to die honeſtly, then liue ſhamefully.

It is honourable to dye for thy country.

Great Cities full of good inhabitants, ought to be praiſed, and not the great and gorgeous buildings.

Tullius.

Selfe-loue ſometime ſo blindeth the ſenſes of many, that they not well weighing what they be of themſelues, but rather vainely flattering themſelues, doe conceiue ſuch opinions of themſelues that they thinke all men ſhould worthily glory in them. Whereof innumerable offences doe ſpring and flow forth, when men puſt vp with opinions be ſhamefully ſcorned, and wrapped in fooliſh errors.

Mar. Aur.

It is a great ſhame to ſay, and no leſſe infamy to goe about to make the trauailes of ancients in times paſt, now in theſe dayes to be turned into follies.

Ariſtotle.

Perſect felicitie is the uſe of vertue.

It is better to dye a wiſe and vertuous man among godly and wiſe men, then to liue viciously in ignorance among the common ſort of men.

It is thing conſonant to reaſon, that they that be good among ſo many euill as be in this life, ſhould be greatly honoured with God after their death.

Plinius.

One day deēmeth another, but the laſt day giueth iuſt iudgement of all that is paſt.

Mar. Aur.

As we are ſet in diuers pleasures by our vice, ſo we fall hourelly into diuers miſeries, and are noted to our great infamie and ſhame.

We ſee God diuers times to diuers perſons ſeare diuerſe ſinnes a great while, but at laſt vnawares we haue ſcene them all chaſtiſed with one onely puniſhment.

When

Then among whom we be bozne, be of so euill disposition: the world with whom we liue, so fierce and cruell: and the gliding serpent Fortune, so full of popson, that they hurt vs with their feet, and bite vs with their teeth, and scratch vs with their nailes, and so swell vs with their popson, that the passing of this life is nothing lesse then the suffering of death.

Helpe from God is not onely gotten with pray-  
ers, but also by vigilant study, diligent executing,  
and by wise counsailling, all things otherwiles  
come well to passe. Salust.

Aa 4

THE

## THE TWELFTH BOOKE:

Diuers manners of pithy Meeters, Pro-  
uerbs, and Semblables : wherein  
chiefely consisteth mans happy life  
in this world.



**M**y friend the things that doe attaine  
the happy life, be these I finde :

The riches left, not got with paine,  
the fruitfull ground, the quiet mind:

The equal friend, no grudge & strife,  
no charge of rule noz gouernance:

Without disease the healthy life,  
the household of continuance.

The meane diet, no daintie fare,  
wisdomes ioynd with simplenesse :

The night discharged of all care,  
where wine the wit doth not oppresse :

The faithfull wife without debate,  
such sleepes as may beguile the night :

Content thy selfe with thine estate,  
neither wish death, noz feare his might.

Pithagoras.

When a reasonable soule from vertue flyeth,  
it waxeth beast-like, and naturally it dyeth :

For as the soule giueth life to the corse,  
so iustice in the soule is cause of liuely force.

Plato.

To such as custome diuine meditation,  
this life is a thing of small reputation.

Hermes.

Hermes.

Lust, pleasure, and worldly vanities  
doe cause the soule all vertues to despise.

Aristotle.

Blessed is the soule which doth not transgresse  
her makers law through worldly filthinesse :  
But alwayes mindefull of his blessed estate,  
contemnes the world, and sinfull lusts doth hate.

Pithagoras.

He is not wise who knowing he must hence,  
in worldly buildings maketh great expence :  
But he that buildeth for the world to come  
is wise, expend he ne're so great a summe.

Thales.

He that most dreads to breake Gods behest,  
is he that loueth and serueth him best.

Aristotle.

He that loueth the world hath trauaile and care,  
but he that hateth hath quiet and welfare :  
Who so then desireth to liue most at rest,  
must most flye the world, and meddle with it least.

Pithagoras.

This worldly wealth that men so much desire  
may well be likened to a burning fire :  
Whereof a little can doe little harme,  
but profit much our bodyes well to warme:  
But take too much, and surely thou shalt burne,  
so too much wealth, to too much woe doth turne.

Socrates.

This worlds fond loue doth make a man  
so deafe, so blinde, so dumbe :  
That heare, nor see, nor aske hee can  
where wisdom is become.  
To enuie eke he maketh him thrall,  
to trouble, care, and dread :

Withdrawing

## The twelfth Booke,

With-drawing his hand, his heart, and all  
from euery vertuous deede.

Seneca.

Sith we are vncertaine where death will vs meete,  
and certaine that alwayes he followeth at our fete:  
Let vs in our doings be so wise and steady,  
that where euer he meet vs he may finde vs ready.

Seneca.

Death is the ender of all tribulation,  
and therefore to wise men a great consolation.

Socrates.

From doing wrong and mischieuous deedes,  
the soule after death must be punished needes.  
For GOD is not GOD except he be iust,  
and iustice to all things their due render must.

Socrates.

Talke euer of GOD and he will procure,  
to fill thee with wisdom and wares that be pure.

Aristotle.

To worldlinesse who so doth giue his minde,  
these griefes he shall full sure be to finde:  
The lacke of things which he shall neuer haue,  
or losse of that which he gladliest would saue.

Hermes.

The world was of God created indeed,  
a place of pleasure, reward of meed:  
Wherefore such as in it for truth suffer trouble,  
with ioy no doubt are recompenced double.

Aristotle.

Better it is to dye the soules life to saue,  
then to lose the soule the bodys life to haue.

Socrates.

The soules of the righteous shall after the course  
of this life, haue better, but the wicked worse:

For

For right it is, that what we here embrace,  
be giuen vs double in another place.

Hermes.

Of bodily imprisonment sicknesse is the chiefe,  
but the gale of the soule is sorrow and griefe.

Seneca.

It is better to haue the soule garnished with vertue,  
then the body decked with purple, gold, or blew.

Plutarch.

As excesse of wine oppresseth the minde :  
so worldly pleasure maketh the soule blinde.

Seneca.

Wisedome, knowledge, and vnderstanding,  
are the soules most gorgeous clothing.

Plato.

Woe to the soule which wanteth grace,  
to returne home to her state and place :  
Whom filthy works, and bodily offence  
excludes and keeps downe from Gods holy presence.

Socrates.

Prayer to God is the onely meane  
to preserue a man from a wicked queane.

Xenophon.

In place where men of God commune euer,  
fooles become wise, and the wise wiser.

Plato.

When naughtie Rulers, and wicked people die,  
then are all good men safe and in surety.

Socrates.

It is wisedome, yea wisedome that maketh the wise  
all troubles, all torments, yea and death to despise :  
Therefore ought wisedome of all to be embraced,  
a meane whereby death, and all feare is defaced.

Cicero.

## The twelfth Booke,

Cicero.

Of all worldly comforts true friendship is chiefe,  
because it is alwayes our speciall reliefe :  
In wealth and woe a stay strong and stable,  
and also to mankinde a good most agréable.

Iſocrates.

To himſelfe and his friend a friend muſt be one,  
for a friend is ones ſelfe in another perſon.

Pithagoras.

Theſe troubleſome words, mine, thine, and our owne,  
(the cauſe of all ſtrife) with friends are vnknowne:  
The title of ours, none counteth ought his,  
for all things are each mans wher true friendship is.

Socrates.

Such things as are noyfull, vncomely, and nought  
are eaſily attained, yea, or they be ſought :  
But wiſedome and honour, with other ſuch like  
are hard to be gotten howſoeuer we ſeek.

Plato.

Who ſo for friends, and true friendship watches,  
muſt ſeek it of ſuch, as may be his matches :  
For he that of another any friends procureth,  
may chance finde friendship, but not that endureth.

Ariſtotle.

Although many wicked in one may agré,  
yet cauſe they no friendship, but conſpiracie :  
For friendship is a vertue by nature ſo cleane,  
as can with the vicious be mixt by no meane.

Plato.

Betweene Lord and ſeruant no friendship may fall,  
because their eſtates are too far vnequall :  
Yet ſith they be men, good friends they may be,  
because that in manhood, they both doe agré.

Seneca.

Who ſo denies his friend his aide,

the

the while he is well taken :  
Shall at his most need be benaid  
their help, and quite forsaaken.

Tullius.

In trouble, sorrow, aduersitie and grieve  
friends are a comfort, a refuge and reliefe :  
Likewise in wealth a pleasure and treasure,  
to be pertakers of any kinde of pleasure.

Plato.

By bearing good will first fauour doth grow,  
through vse whereof sweet friendship doth follow.

Aristotle.

The friendship that is betwene good men engendred,  
can be by no meanes broken or ended.

Wherefore he that doth from friendship disseuer,  
is nought by nature, and was a friend neuer.

Ennius.

Whom men doe feare they hate, and whom they hate  
they wish to dye, or perish from his state :

Who therefore longs long time chiefe rule to beare,  
must get mens loue with fauour, not with feare.

Socrates.

Gloze of good deeds by the father done,  
is the best inheritance that he leaues his sonne:

Which who so doth by his vicious life appayze,  
bewrayes himselfe a bastard and vnworthy heyre.

Tullius.

He cannot be counted a liberall giuer,  
which hath not bene also a liberall getter :

For true liberalitie is to helpe many,  
and in getting therewith not to hurt any.

Seneca.

Who so desireth to liue without care,  
ought slowly to spend, and swiftly to spare :

For



## The twelfth Booke,

For at the bottome to leaue is but vaine,  
where both the least part, and worst doth remaine.

Isocrates.

By wine beauty fadeth, and age is defaced,  
Drinke maketh forgotten that late was embraced.

Socrates.

He that to wrath and anger is thrall,  
ouer his wit hath no power at all.

Hermes.

Be merry and glad, honest and vertuous,  
for that suffiseth to anger the enuious.

Pithagoras.

The more that a man hath of abundance,  
so much the lesse hath he of assurance.

Socrates.

The friends whom profit or lucre increase,  
when substance faileth, therewithall will cease :  
But friends that are coupled with hart and with loue,  
neither feare nor fortune, nor force may remoue.

Musonius.

If that in vertue thou take any paines,  
the paine departeth but vertue remaines :  
But if thou hast pleasure to doe that is ill,  
the pleasure abateth, but ill tarryeth still.

Solon.

If that by destiny things be decreed,  
to labour to shun them is paine lost indeed :  
But if that the chance of things be vnset,  
it is folly to feare that we know we may let.

Plato.

It is the part of him that is wise,  
things to forese with diligent aduise :  
But when as things vnluckily doe frame,  
it becommeth the valiant to suffer the same.

Hermes.

Hermes.

If not for to speede thou thinke it a paine,  
will not the thing thou maist not attaine:  
For thou and none other, art cause of thy let,  
if that which thou maist not thou trauaile to get.

Plato.

To faine, to flatter, to glose and to lye  
require colours and words fare and lye:  
But the utterance of truth is so simple and plaine,  
that it needeth no study to forge or to faine.

Horace.

To the auaritious there is no suffisance,  
for couetise increaseth as fast as his substance.

Solon.

He is neither rich, happy nor wise,  
that is a bondman to his owne auarice.

Pithagoras.

To strike another if thou pretend,  
thinke if he stroke thee, thou wouldst thee defend.

Solon.

To beasts much hurt hapneth because they be dumbe,  
but much more to men by meanes of speech come.

Thales.

All enuious hearts with the dead men depart,  
but after death dureth the slanderous dart.

Hermes.

He that at one instance another will defame,  
will also to another by thee doe the same:  
For none are so dangerous and doubtfull to trust,  
as those that are readiest to obey every lust.

Plato.

Sith making of manners in company doth lye,  
enhant the good, and the euill let thou lye:  
But if to the euill thou needes wilt resort.  
returne betimes for feare thou come too short.

Isocrates.

## The twelfth Booke,

Isocrates.

Loue betwéene wise men by effect may fall,  
but not betwéene fowles, though folly be equall,  
For wit goeth by order, and may agré in one,  
but folly lacketh order, so that concozd is none.

Socrates.

He that of all men will be a correctour  
shall of the most part win hate for his labour.

Pithagoras.

They that to talke of wisdomé are bent,  
not following the same, are like an instrument,  
Whose pleasant sound the hearers doe delight,  
but it selfe not hearing hath thereby no profit.

Pithagoras.

Beware of thine enimie when he doth menace,  
and trust thou him not, if faire seeme him face :  
For serpents neuer so deadly do sting,  
as when they bite without any hissing.

Plutarch.

Sith the world vnssteddy doth oft ebbe and flow,  
it behoueth a wise man all times to know :  
And so for to saile, while he hath faire weather,  
that the haven may keep him, when hold may no anker.

Diogenes.

Of a churlish nature procéedeth foule language :  
but faire speech is token of noble courage.

Anacharsis.

A friend is not knowne but in aduersity,  
for in time of wealth each man seemeth friendly.

Socrates.

Wisdomé and science which are pure by kinde,  
should not be written in bookes but in minde :  
For wisdomé in bookes, with the bookes will rot,  
but wit in minde will neuer be forgot.

Seneca

Seneca.

For courtous people to dye is the best,  
for the longer they liue, the lesse is thett test:  
For life thett leaueth thett substance to double,  
where deatch thett dischargeth of endlesse trouble.

Antisthenes.

When ought not to wepe for him that guiltlesse is slau,  
but for the slayer which quicke doth remaine:  
For to die guiltlesse is losse but of body,  
but body and soule both are lost of the guilty.

Xenocrates.

Of workes begun when goodnesse may breed,  
we ought with all swiftnesse deuise to proceed:  
But if by our workes may grow any ill,  
we should be as swift to conquere our will.

Socrates.

What euer it chance the of any to heare,  
thine eye not consenting, deſeue not thine eare:  
For the eare is a subiect full oft led awy,  
but the eye is a iadge that in nothing will lye.

Seneca.

Wisedome and honour most commonly be found  
in them that in vertue and goodnesse abound:  
And therefore are better then siluer and golde,  
which the euill commonly most haue inhold.

Xenophon.

If that it chance the in warre for to fight,  
more then to thy wit, trust not to thy might:  
For wit without strength much more doth preuaile,  
then strength without wit to conquere in battaille.

Aristotle.

Both hatred, loue, and their owne profit  
cause Iudges oft times the truth to forget:  
Purge all these vices therefore from thy minde,  
so shall right rule the, and thou the truth finde.

B b

Plao

## The twelfth Booke,

Plato.

Although for a while thy vice thou maist hide,  
yet canst thou not alwayes keepe it vnspide :  
For truth the true daughter of God and of Time,  
hath swozne to detect all sinne, vice, and crime.

Plato.

Happy is that Realme that hath a King  
endued with wisdom, vertue, and learning :  
And much unhappy is that Realme and prouince,  
where these points doe lacke in their Prince.

Plutarch.

To whatsoeuer a King doth him frame,  
his men for the most part delight in the same :  
Wherefore a good King should vertue ensue,  
to giue his subiects example of vertue.

Socrates.

Almes distributed vnto the indigent  
is like a medicine giuen to the impotent :  
But to the vnnedy a man to make his dole,  
is like the ministring of plaisters vnto the whole.

Pithagoras.

Better it is for a man to be mute,  
then with the ignorant much to dispute :  
And better it is to liue solitary,  
then to enhaunt much ill company.

Plato.

That thing in a realme is worthy renowne  
which raiseth by right, and wrong beateth downe.

Seneca.

Godnesse it selfe doth men declare,  
for which many moe the better doe fare.

Socrates.

Unhappy is he wheresoeuer he become,  
that hath a wit and will not learne wisdom.

Parables

Parables and Semblables : by  
Hermes, Socrates, and Plato.

**L**Ike as a Surgion paineth soze his patients body, with lancings, cutting, and searching purged members : euen so doth the soule of man strue with his vnruely affections to driue them from voluptuousnesse.

He that being reprov'd, departeth immediately hating his counsaillor, doth as a sick man, who as soone as his Surgion hath cut his vicer, goeth his way, not tarrying till his wound be dres'd, and his griefe asswaged.

As plants measurably watred, grow the better, but watred too much, are drownded and dye: so the minde with moderate labour is refreshed, but with ouermuch is vtterly dull'd.

Like as a ship that hath a sure anker may lye safe in any place : so the minde that is ruled by perfect reason, is quiet euery where.

As fire smoaketh not much that flameth at the first blowing, so the gloze that shineth at the first is not greatly enuid, but that which is long in getting, enuy alwayes pzeuenteth.

Like as a good Musitian hauing any key or string of his Instrument out of tune, doth not immediately cut it off and cast it away, but eyther with strapping it higher, or slackning it downe lower, by little and little causeth it to agree : so should Rulers refozme the transgressors, and not cast them away for euery trespassse.

As they that tast poyson destroy themselues therewith : so he that admitteth a friend before he

## The twelfth Booke,

know him, may hurt himselfe whiles that he proueth him.

Like as the bitternesse of the Willow tree taketh away the sweetnesse of the sweetest honie : so euill works destroy and take away the merit of the good.

Like as a vessell is knowne by the sound whether it be whole or broken : so are men proued by their speech whether they be wise or foolish.

Like as a crazed ship by drinking in of water, not onely drowneth it selfe, but all others that are in her: so a ruler by vsing viciousnesse destroyeth not himselfe alone, but all others that are vnder his gouernment.

As it becommeth the people to be obedient and subiect vnto their Lord and king : so it behoueth the king diligently to intend the weale and good gouernance of his people, and rather procure their profit, then his owne pleasure: for as the soule is ioyned with the body, so is a king vnited with his people.

As no Physicion is reputed good, that healeth another, and cannot heale himselfe: so he is no good Gouernor that commandeth others to auoide vices, and will not leaue them himselfe.

Like as a Gouernor of a ship is not chosen for his riches, but for his knowledge: so ought Rulers of Cities to be chosen for their wisdom and learning, rather then for their dignitie & riches.

As a man in a darke caue may not see his owne proper figure : so the soule that is not cleane and pure cannot perceiue the true and perfect goodnes of almighty God.

As the goodnesse of wise men continually amendeth : so the malice of fooles euermore increaseth.

As

As liberty maketh friends of enemies, so pride maketh enemies of friends.

As they who cannot suffer the light of a candle, can much worse abide the brightness of the Sun: so they that are troubled with small trifles would be more amazed in weighty matters.

Like as the savour of carraine is noysome to them that smell it: so is the talke of fooles to wise men that heare it.

Prouerbs and Semblables : by

Anaxagoras, Aristippus, Alexander,  
Solon, and Marcus Aurelius.

**A**S God is naturally most louing, pittifull and alwayes hath the name of mercy and pittie : so are we alwayes most vnkinde, euill and wicked, and our wicked and shameful words deserue alwaies to haue most bitter and grievous chastisements.

As he that giueth a blow to another, the higher he lifteth his hand the greater is the stroke : so God in like manner, the more years he forbearerh our sinnes, the more grievously after wards he punisherh vs.

Like as when a great and sumptuous building will fall, first there falleth some stone: in like manner there was neuer citee or country, that had any great plague or vengeance from God salne vpon them at any time, but first they were threawened and admonished with some signe or prodigie from heauen.

As the Ideot or foolish man keepeth his diet from bookes, and resteth vpon the onely pleasure



## The twelfth Booke,

of meat: so the wise man (in comparisson) abhorreth meate and draweth to his Bookes.

As the sloathfull man is made lesse then a man by his negligence: so certainly blessed is he that is not contented to be a man, but procureth to be more then a man by his vertue and diligence.

The simple Oxe or Sheepe are more worthy their liues, then the idle and foolish Idiot, for the beast liueth to the vtilitie of diuers, without doing damage to any other, but the idle and foolish Idiot liueth to the damage of all others, and without profit to any person.

Like as riches with thought nourisheth covetousnesse: euen so by riches the enuious nourisheth enuie.

Like as the wicked and malicious person is most hardy to commit greatest crimes: so is he most cruell, and ready wickedly to giue sentence against another for the same offence.

We regard our owne crimes as through small nets, which causeth things to seeme the lesser: but we remember the faults of others in the water, which causeth things to seem greater then indeed they be.

As the greene leaues outward shew that the tree is not drie inward, so good works done openly, shew the inward heart.

As we see the trees when the fruits are gathered the leaues fall, and when flowers dye, that then more greene and perfect are the rootes: euen so, when the first season of youth is passed (which is the Summer time) then commeth age (called Winter) and putrieth the fruit of the flesh, and the leaues of fauour fall, and the flowers of delight are withered, and the beynes of hope dried outward,

outward, then it is right that the roots of good  
workes be much better.

As much as the shame of sinne ought to be fled  
of them that be good, euen so much it ought to be  
kept for the euill.

As we eate diuers things by morsels, which  
if we should eate whole would choake vs: so by  
diuers dayes we suffer trauailes, which altoge-  
ther would make an end of vs in one day.

As in all Arts a man is contented at the first: so  
at the last be they neuer so sweet they turne to  
wearinesse.

In all naturall things Nature is contented  
with very little, but the spirit and vnderstanding  
is not content with many things.

As it is necessary first to purge the opilations  
and lets of the stomacke, to the intent the medi-  
cines may profit them that be sicke: so likewise  
none can conueniently giue his friend good coun-  
sell, except he first shew him his griefe.

As sinne is naturall, and the chastisement bo-  
natary, so ought the rigour of Justice to be tem-  
perate, and the ministers thereof should rather  
use compassion then vengeance, whereby the  
treipassers, should haue occasion to amend their  
sinnes past, and not to reuenge the iniury pre-  
sent.

Though the wood be taken from the fire, and  
the embers quenched, yet the stones oftentimes  
remaine hot and burning: so though the flesh be  
chastised with hot and dry maladies, or consumed  
by many years trauaile, yet concupiscence abideth  
still in the bones.

Oftentimes some wholesome flesh (for meate)  
corrupteth in an vnwholsome pot, and good wine

sometime saoureth of the foist: euen so though that the works of our liues be vertuous, yet shall we feele the stinch of the weake flesh.

As arrogancy, pride, and presumption are notably hated of God, and had in derision euer where among men: so contrariwise, lowlinesse, meeknesse, and an humble spirit, purchaseth both the fauor of God, and knitteth vnto man the beneuolence of man.

As the knowledge of God ought not to be vnperfect or doubtfull: so prayer should not be faint or slack without courage or quicknesse.

As that body is nere to health, which (though it be wasted) is yet free and out of the danger of noysome humours: euen so is the minde more receivable of the benefit of God, which is not defiled with grievous offences, though she yet lacke true and perfect vertues.

It is naturall for the body to dye, which if no man kill, yet needs must it dye, but the soule to die is extreame misery. Our hearts grudge at the remembrance of the death of the body, as a terrible thing, because it is seene with bodily eyes: but very few feare the death of the soule, because no man seeth, and few beleue it: and yet is this death so much more terrible then the other, as the soule excelleth the body, or as God excelleth the soule.

As the body is visible, mortall, lumpy and heauie, delighting in things visible and temporal: so the soule being mindefull of her celestiall nature, enforseth vpward with great violence, and with a terrible hast striueth and wasteth with the heauy burthen of the earthly body, despising things mortall, and seeking permanent and immortal things.

Parables

Parables and Semblables: by  
Aristotle, Plutarch, and Seneca.

**L**ike as it is a shame for a man that would hit the mark to misse the whole But: euen so it is a shame for him that desireth honour to faile of honesty.

As a scarre giueth vs warning to beware of wounds: so the remembrance of euils that are past, may cause vs to take the better heed.

As the complaints of children may be soone appeased, so small affections vanish lightly.

He that bringeth an infirme body vnto volup-  
tuousnesse, is like him that bringeth a broken ship  
into the raging seas.

They which go to a banquet onely for the meates  
sake, are like them who goe onely to fill a vessell.

Seruaunts when they sleepe feare not their mas-  
ter, and they that be bound forget their setters,  
in sleepe vlcers and sores leaue smarting, but su-  
perstition alone hexeth a man when he sleepe.

Like as they iudge worse of a man, who say  
that he is wrathfull and vngacious, then if they  
denied him to be aloue: so they thinke not so euill  
of God, who say there is no God at all, as the su-  
perstitious, who say God is froward, and full of  
wrath and reuenge.

As a vessell cannot be knowne whether it be  
whole or broken, except it haue liquoz in it: so no  
man can be thoroughly knowne what he is, befoze  
he be in authoritie.

As Darnell springeth vp among good wheate,  
and nettles among roses, euen so enuy groweth  
vp among vertues.

They

## The twelfth Booke.

They that are ready to take a tale out of another mans mouth, are like vnto them, who seeing one proffered to be kissed, would hold forth their lips to take it from him.

Like as an Hare both deliuereth, nourisheth, and is with young all at once : so an Usurer befoze he hath beguiled one, deuiseeth how to deceiue another by making a false bargaine.

Like as an horse after he hath once taken the bridle, must euer after beare one or other : so hee that is once false in debt, can lightly neuer after be thoroughly quite there-from.

Like as Physicians with their bitter drugs doe mingle sweet spices, that they may be the better receiued : so ought checks to be mingled with gentle admonitions.

Like as the bookes which are seldome times occupped, will cleaue fast together : so the memory waxeth hard, if it be not oftentimes renewed.

The porson which serpents continually keepe without any harme, they shew it out to others destruction : but the malicious contrariwise hurt no man so much as themselues.

As it is great foolishnesse to leaue the cleere fountaines, and to fetch water in puddles, so it is likewise to leaue the written truth, and to stude by the dreames of mans imaginations.

As the Adamant by little and little draweth the heauy iron, vntill at the last it be ioyned with it : so vertue and wisdom eioyne men vnto them.

As he which in a game place runneth swiftest, and continuing still his pace, obtaineth the crown of his labour : so he that diligently learneth, and earnestly followeth wisdom and vertue, shall be crowned with everlasting glory.

FINIS.

THE



# THE TABLE.

## *The Contents of the first Booke.*

|                                    |     |  |     |
|------------------------------------|-----|--|-----|
| Of the beginning of Philosophie.   | 1.a | rall Philosophie. <i>Ibid.</i>                 | b   |
| Of the three parts of Philosophie. | 2.a | Of the kindes of teaching Morrall Philosophie. |     |
| Of the beginning of mor-           |     |  | 3.a |

*Of the lines and answers of Philosophers, Princes, and wise men, whose worthy and notable counsailes, precepts, parables, and semblables are set downe in this Booke, and these be their names :*

| A                  |                | B                |              |
|--------------------|----------------|------------------|--------------|
| Aristotle.         | 3.b            | Bias.            | 9.b          |
| Anacharsis.        | 4.b            | C                |              |
| Antisthenes.       | 5.b            | Chilon.          | 10.b         |
| Anaxagoras.        | 6.a            | Cicero.          | 11.b         |
| Archilaus.         | 7.a            | Crates Thebanus. | <i>Ibid.</i> |
| Aristippus.        | <i>Ibid.</i> b | D                |              |
| Agésilas.          | 8.b            | Diogenes.        | 13.b         |
| Alexander Seuerus. | <i>Ibid.</i>   | Democritus.      | 15.a         |
| Alexander Magnus.  | 9.a            | Demosthenes.     | <i>Ibid.</i> |
| Ambrose.           | <i>Ibid.</i> b | E                |              |
| Augustus Cæsar.    | <i>Ibid.</i>   | Ennius.          | 15.b         |
|                    |                | Epimenides.      |              |

## The Table.

|                  |                |                      |                |
|------------------|----------------|----------------------|----------------|
| Epimenides.      | 17.a           | Photion.             | 26.b           |
| G                |                | Philip.              | 27.a           |
| Galenus.         | 15.b           | Plinie.              | <i>Ibid.</i> b |
| H                |                | Plautus.             | <i>Ibid.</i>   |
| Hermes.          | 16.a           | Pittachus Mitelinus. | 28.a           |
| Horace.          | 18.a           | Pirrhus.             | <i>Ibid.</i>   |
| Homer.           | <i>Ibid.</i>   | Pacuvius.            | <i>Ibid.</i> b |
| I                |                | Pompeius.            | <i>Ibid.</i>   |
| Iſocrates.       | <i>Ibid.</i> b | Q                    |                |
| Iuſtinus.        | 19.a           | Quintilianus.        | 29.a           |
| Iuſtinianus.     | <i>Ibid.</i> b | S                    |                |
| L                |                | Solon.               | <i>Ibid.</i> b |
| Lycurgus.        | <i>Ibid.</i>   | Socrates.            | 31.a           |
| M                |                | Seneca.              | 34.b           |
| Marcus Aurelius. | 20.a           | Sigifmond Emp.       | 35.a           |
| Myſon.           | <i>Ibid.</i>   | T                    |                |
| O                |                | Thales.              | <i>Ibid.</i>   |
| Ouid.            | <i>Ibid.</i> b | Theopompus.          | 36.b           |
| P                |                | Theophrastus.        | <i>Ibid.</i>   |
| Pithagoras.      | 21.a           | X                    |                |
| Periander.       | 23.a           | Xenophon.            | 37.b           |
| Pherifides.      | 24.a           | Xenocrates.          | 38.a           |
| Plato.           | <i>Ibid.</i> b | Z                    |                |
| Plutarch.        | 26.a           | Zeno Eloates.        | 39.a           |

## The contents of the ſecond Booke.

|  |      |   |      |
|--|------|---|------|
| OF Theologie Philoſo-<br>phicall.          | 40.a | the gouernance thereof.                                       | 46.a |
| Of God, of his works, and<br>of his mercy. | 41.a | Of this life, and how full<br>of miſery it is.                | 48.a |
| Of man, and what hee is.                   | 43.b | Of the world, the plea-<br>ſures, and the dangers<br>thereof. | 50.b |
| Of the ſoule of man, and                   |      | The   |      |

## *The Table.*

### *The Contents of the third Booke.*

|  |      |   |      |
|--|------|---|------|
| <b>O</b> F the necessitie of order.  | 53.a | Of honour, glory, nobilitie, and worship. | 63.a |
| Of Kings, Rulers, and gouernours: and how they should rule their subiects. | 53.b | Of Law, & Lawyers.                        | 65.b |
| Of counsaile, and Counsaillers.  | 60.b | Of Indges.                                | 67.b |
|  |      | Of Iustice.                               | 69.a |
|  |      | Of parents and bringing vp of youth.      | 72.a |
|  |      | Of Obedience.                             | 74.a |

### *The Contents of the fourth Booke.*

|                                  |      |                         |      |
|----------------------------------|------|-------------------------|------|
| <b>O</b> F Sorrow & Lamentation. | 76.a | and Amitie.             | 79.b |
| Of Wit & discretion.             | 77.b | Of Giuing and Receiuing | 82.a |
| Of Friends, Friendship,          |      | Of Pouerty and need.    | 13.b |

### *The Contents of the fift Booke.*

|   |      |                            |       |
|---|------|----------------------------|-------|
| <b>W</b> Hat mental powers or vertues are.  | 85.b | tues.                      | 91.b  |
| Of Vertue (generally.)                      | 86.a | Of Feare.                  | 95.a  |
| Of Wisedome, a mentall vertue.              | 88.a | Of Death not to be feared. | 96.a  |
| Of Learning and Knowledge, two mentall ver- |      | Of Libertie.               | 99.b  |
|   |      | Of goodnesse.              | 101.a |
|   |      | Of Praise and Dispraise.   | 193.a |

*The*



## *The Table.*

### *The Contents of the sixt Booke.*

|  |  |
|--|--|
| <b>O</b> F the seauen Cardinal Vertues, following in their order, against the seauen capitall Vices, commonly called the seauen deadly sins : and first, of Humilitie, or Gentlenesse. 105.a | two mentall Vertues. 106.b                   |
| Of Loue and Charitie,  | Of Patience, a mental vertue. 110.b          |
|  | Of Diligence, Agilitie, or Quicknesse. 111.b |
|  | Of Liberalitie. 113.b                        |
|  | Of Temperance. 114.a                         |
|  | Of Chastitie. 115.b                          |

### *The Contents of the seauenth Booke.*

|   |                                 |
|---|---------------------------------|
| <b>A</b> Nadmonition to shun all kind of vices. 117.a | Of Foolishnesse. 123.a          |
| Of Vice, Sinne, and Wickednesse. 117.b                | Of Wine and Drunkennesse. 124.a |
| Of Ignorance and Error. 121.a                         | Of Lying, and of Deceit. 125.a  |
|   | Of Flattery. 127.a              |

### *The Contents of the eight Booke.*

|  |                                   |
|--|-----------------------------------|
| <b>O</b> F the seauen capital vices, commonly called the seauen deadly sins : and first, of Pride and Arrogancy. 128.b | Of Wrath. 131.b                   |
| Of Enuy. 129.b   | Of Sloath & Idlenes. 133.a        |
|  | Of Money and couetousnesse. 134.a |
|  | Of Gluttony. 137.a                |
|  | Of Lechery. 137.b                 |

*The*

*The Contents of the ninth Booke.*

|                             |                           |       |
|-----------------------------|---------------------------|-------|
| <b>O</b> F mans Conscience. | Of Faith & Truth.         | 145.b |
| 140.b                       | Of Prayer, a mentall ver- |       |
| Of Repentance.              | tue.                      | 147.b |
| 142.a                       |                           |       |

*The Contents of the tenth Booke.*

|                        |       |                          |       |
|------------------------|-------|--------------------------|-------|
| <b>O</b> F Women.      | 151.b | men.                     | 159.a |
| Of the tongue, speech  |       | Of Blessednesse and mis- |       |
| and silence.           | 152.b | rie.                     | 162.b |
| Of Fortune.            | 157.a | Of Beginning & Ending.   |       |
| Of Riches, and of Rich |       |                          | 165.a |

*The Contents of the eleventh Booke.*

|                                 |                           |
|---------------------------------|---------------------------|
| <b>O</b> F certaine brieve pre- | Of diuers and sundry pro- |
| cepts and counsailes            | uerbs and sayings of the  |
| of the wise.                    | wise.                     |
| 167.a                           | 174.a                     |

*The Contents of the twelfth Booke.*

|                              |                            |
|------------------------------|----------------------------|
| <b>O</b> F diuers manners of | bles, by Anaxagoras, A-    |
| pithy Meeters. 180.b         | lexander Seuerus, Ari-     |
| Of parables and Sembla-      | stippus, & Mar. Aur. 187.a |
| bles by Hermes, Plato,       | Of Parables and sembla-    |
| and Socrates. 186.a          | bles by Aristotle, Plu-    |
| Of Parables and sembla-      | tarch and Seneca. 189.a    |

*FINIS.*